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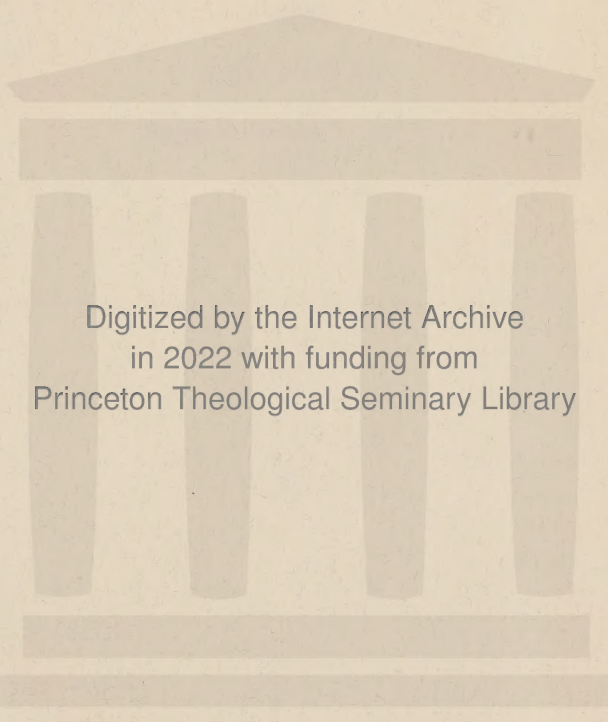
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A
REFUTATION
OF
ARIANISM,
OR,
A DEFENCE

OF THE
PLENARY INSPIRATION OF THE HOLY SCRIPTURES,
THE SUPREME DEITY OF THE SON AND HOLY GHOST,
THE ATONEMENT, ORIGINAL SIN, PREDESTINATION,
THE PERSEVERANCE OF THE SAINTS, &c.

IN REPLY TO
THE SERMONS
OF
THE REV. WILLIAM BRUCE, D. D.

Senior Minister of the First Presbyterian Congregation of Belfast;

TOGETHER WITH
OCCASIONAL ANIMADVERSIONS

ON CERTAIN STATEMENTS AND REASONINGS OF
DR. MANT, NOW LORD BISHOP OF DOWN AND CONNOR;
DR. MILLAR, OF ARMAGH; AND
DR. GRAVES, KING'S PROFESSOR IN TRINITY COLLEGE, DUBLIN,
And Chaplain to his Excellency the Lord Lieutenant.

BY THE REV. JOHN PAUL,
CARRICKFERGUS.

"Rebuke them sharply, that they may be sound in the faith."—PAUL.
"Contend earnestly for the faith once delivered to the Saints."—JUNZ.
"Buy the truth and sell it not."—SOLOMON.

BELFAST:

PRINTED BY ALEXANDER MACKAY, JUN.

NEWS-LETTER OFFICE.

1826.

REPLACEMENT

A. R. L. A. N. I. S. M.

A. D. E. F. I. N. I. T. I. O. N.

It is a well known fact that the human mind is capable of receiving and retaining a great deal of information. This information is stored in the memory and can be recalled at a later date. The memory is a very important part of the human mind and is the basis of all our knowledge and experience. It is the memory that allows us to learn from our past and to plan for the future. Without the memory, we would be unable to do anything but live in the present moment. The memory is also the source of our emotions and feelings. It is the memory that allows us to feel joy, sorrow, and love. It is the memory that allows us to feel the pain of loss and the joy of reunion. The memory is a very powerful force and is the key to understanding the human mind.

The memory is a very complex system and is the result of a number of different factors. It is the result of the way we think and the way we feel. It is the result of the way we learn and the way we experience the world. The memory is a very important part of the human mind and is the basis of all our knowledge and experience. It is the memory that allows us to learn from our past and to plan for the future. Without the memory, we would be unable to do anything but live in the present moment. The memory is also the source of our emotions and feelings. It is the memory that allows us to feel joy, sorrow, and love. It is the memory that allows us to feel the pain of loss and the joy of reunion. The memory is a very powerful force and is the key to understanding the human mind.

PRINTED BY ALEXANDER MACKEY, JUN.

PREFACE.

WITH a deep-rooted aversion to the usual practice of apologizing, I feel it necessary to write a preface replete with apologies. My readers, I presume, are prepared to ask a variety of questions, all of which deserve to be answered. First, they will ask me, why my REFUTATION did not appear sooner. I answer : Much time was lost in vain expectation that some abler advocate would plead the same cause : and, after I had reluctantly engaged in the controversy, my various avocations, and a number of other circumstances, the detail of which would be altogether uninteresting, tended greatly to retard my progress. I regret, indeed, in common with my readers, that my REFUTATION OF ARIANISM did not appear sooner ; but I regret still more, that a much longer period of time was not allowed me for executing a task so arduous and important—for writing a book which embraces a whole body of controversial divinity—a book which professes to defend almost all the leading doctrines of our holy religion. A question, however, of far more importance, and involving a far more serious charge, will probably be put by some of my readers. In your *Refutation of Arianism*, they will say, why do you attack the Church of England ? Answer—I do not *attack* the Church of England ; I *defend* the

Church of England : I defend the doctrines of the Thirty-nine Articles. But why, they will ask, do you attack the Lord Bishop of Down and Connor, Dr. Millar, and Dr. Graves—Answer—I do not *attack* those Dignitaries? I am not the *assailant* : I am only the *humble defendant* : I reluctantly submit to the painful necessity of defending my own principles—the doctrines of the Church of Scotland—the doctrines of the Church of England—against the attack of those venerable Divines. Was it not, however—the querist will say—was it not highly improper to class the Arminians with the Arians?—Answer—I did not class them ; they classed *themselves* with the Arians. Dr. Millar made common cause with Dr. Bruce in attacking Calvinism. It is not, therefore, from *choice*, but from *necessity*, that I have attempted to defend my principles against their united attack. But was it not imprudent to make so many enemies?—Answer—I hope I have made *no enemies at all*. Surely the Lord Bishop of Down and Connor, Dr. Millar, Dr. Graves, and Dr. Bruce, are Divines of more candour and liberality than to be offended at me for an humble attempt to defend my own principles—principles which I believe to be founded in *truth, in reason and scripture*.

Still, however, it will be said, that had I taken no notice of the Dignitaries of the Church of England, the members of that church would have rallied round me ; the Arminians would have patronised my publication ; I would have had more friends, and larger profits—All this may be true ; but it does not convince me of the impropriety of my conduct. I contend for *truth* not for *money*. Accustomed from my *youth* to submit to

privations for the sake of truth and a good conscience, I will not temporize now when I am *old*. No man can finally be a loser by an uncompromising attachment to truth. I know who has said, "*Be faithful unto death, and I will give thee a crown of life.*"

But what necessity, it may be said, for mentioning the names of those Arminian divines in my Prospectus, or in my Title-page?—Answer—Because I do not choose to fight under false colours: I do not wish to practise deception; I wish my Prospectus or Title-page to be a faithful index of my book. My readers, however, will carefully observe, that whilst I contend against Arminianism, as well as against Arianism, I do not regard the two systems as equally remote from truth. I believe that the difference between Arminians and Calvinists is frequently more in *words* than in *ideas*: I believe that multitudes who are Arminians in *head*, are Calvinists in *heart*. Were the Calvinistic system fairly represented and well understood, I am confident opposition would in a great measure cease. The view I have given in the following Defence is, I flatter myself, agreeable to the standards of the Churches of England and Scotland—it is substantially the same, I presume, with that of the great body of Calvinists. This view I have never yet seen opposed. Anti-Calvinists, so far as I know, have never yet ventured to attack it, though it has been frequently exhibited by such writers as Edwards, Fuller, Newton and Scott. When our opponents attack Calvinism, they attack a view of it which the Calvinists themselves do not *acknowledge*.—They form a kind of medley system, composed of passages taken out of their natural order—unguarded ex-

pressions extracted from the works of ancient divines—and large quotations from Antinomian writers—this *factitious*—this *monstrous* system—a system which nobody ever believed, and which nobody defends—they heroically attack, and triumphantly demolish. They then shout victory, and are hailed by the acclamations of the unthinking multitude, the dupes of their artifice. By such sleight of men and cunning craftiness the simple are deceived, truth is laid low, and error enjoys a temporary triumph. This disgraceful mode of warfare I am reluctantly compelled to expose in the subsequent pages. Should Arian or Arminian divines think proper to follow up their attack—and I have no objections at all to see them in the field—I shall expect them to come forward as *honourable* antagonists. I shall expect them to attack, not a shadow, not a man of straw, not a mock Calvinism, but the *real Calvinistic system*, as exhibited in our standards, and defended in the following sheets.

Some readers may perhaps say, You have treated Dr. Bruce with too little ceremony—You are guilty *yourself* of the very same things which you censure in *him*—You blame him for using abusive epithets, such as *fanatics*, *enthusiasts*, and *bigots*; and yet you employ language no less severe, as *misrepresentation*, *calumny*, *forgery*, &c.—Answer—I do not blame the Doctor merely for calling his opponents *fanatics*, *enthusiasts*, and *bigots*; but I blame him for using those epithets in a *licentious and wanton manner, without proof*.—If I arraign a man for theft, and bring forward evidence to substantiate my charge, I may call him a *thief*; but if *without proof* I apply such epithets, I expose myself

to an action for defamation of character. Dr. B. employs opprobrious epithets without proof or shadow of evidence: it is for *this* I blame him—it is for *this* I censure him. On the contrary, I hope my readers will find, that such terms as *misrepresentation*, *calumny*, *forgery*, &c. are used by me, only when the charges implied in those epithets are fully substantiated.—But why use such epithets *at all*?—Answer—Because I wish to call things by their proper names. I do not wish to call evil good, and good evil. I do not wish by soft names to reconcile men's minds to errors or to vices—a practice quite *fashionable* indeed, but fraught with consequences the most *baneful* and *pernicious*. Towards those learned, and highly respectable Divines, on whose writings I animadvert, I am conscious of no feelings but those of kindness and benevolence. Should any of my expressions appear too strong, or be regarded as personal, I shall feel much mortified; for, I can assure my readers, that, if I know any thing of my own heart, it was *errors*, not *men*, I meant to attack.

My “*Refutation*” is a work entirely argumentative. Against such books I know there is a prejudice—a prejudice, as I conceive, *highly unreasonable*. *Reasoning* and *argument* characterised the first propagation of Christianity. The founder of our religion *reasoned* and *argued*: when only twelve years of age, he disputed with the Doctors. During the whole period of his public ministry we find him addressing the understandings of men—reasoning with the Pharisees and Saducees, the Scribes and the Lawyers—detecting their impostures and exposing their corruptions, refuting their errors and putting them to silence. Imitating their Divine

Master, the Apostles and Evangelists *reasoned* and *argued*. In the synagogues of the Jews, the Apostle Paul reasoned every Sabbath. In the school of Tyrannus he disputed daily. The Epicurean and Stoic Philosophers, the Jewish Rabbins and the learned counsellors of Mars-hill, he encountered by reasoning and confounded by argument. The proto-martyr Stephen *reasoned down* the "Libertines, the Cyrenians, and Alexandrians—they were not able to resist the wisdom and spirit by which he spake." Luther, Calvin, Zuinglius, and all the fathers of the Reformation, *reasoned* and *argued*. By reasoning and by argument the strong holds of the "*man of sin*" were stormed, and a spiritual emancipation gloriously effected. Nor need we anticipate a victory over the *many-headed monster* ERROR, if we refuse to wield those spiritual weapons.—Impressed with this conviction, I have humbly attempted to defend by argument what I regard as the great fundamental truths of Christianity. I have addressed myself, not to the *feelings*, the *passions*, or the *prejudices*, but to the *understandings* of my readers.

In replying to the polemical sermons of the Rev. Dr. Bruce, I have endeavoured to meet every argument which I considered *material*. The only subject which I have not discussed, is, the eternity of punishment.—The Doctor's idea, that the wicked will be punished in hell for a certain period of time, and then annihilated, being a completely gratuitous assumption, and having no countenance either from Scripture or reason, I considered *unworthy* of a refutation. What reason to believe, that the happiness of the righteous will be *everlasting*, and the misery of the wicked only *temporary*,

when, in the very same passage,* *the very same word in the original* is employed to designate the duration of *both*? With regard to the wicked, our Saviour assures us, that “*their worm dies not, and the fire is not quenched.*” Now, if the Doctor’s idea be *correct*, the Redeemer’s declaration is not *true*; for surely the worm of conscience will *die*, when the subject is *annihilated*—surely the fire of misery will be *quenched*, when the unhappy victims are all *reduced to nothing*! Those who wish to see a triumphant defence of the eternity of future punishment, may consult “*Edwards against Chauncey,*” and President Edwards’ “*Remarks.*”

Dr. B., in his preface, boasts of the progress of Arian principles, particularly in the Synod of Ulster. I am happy, however, to find, that the Synod has denied the truth of the charge, and very properly repelled it by a counter-declaration. The truth is, that in the Synod of Ulster, Arianism seems to be in the *last stage of a consumption*. When an Arian minister dies, he is almost uniformly succeeded by one of orthodox principles. Of the Synod of Munster there is no room for boasting: that body appears to be reduced to a skeleton, and Arianism to be dying a natural death. That Arian principles have obtained the ascendancy in Geneva, I believe is true; but the tide is turned, and the Arians are endeavouring to stem it by persecution.—The attempt however is vain: those who have drank the new wine of Arianism are turning from it with disgust, exclaiming, as they embrace their ancient principles, “*The old is better!*”

* Mat. xxv. 46.

The reader of the following treatise will not suppose, that I mean to condemn *every thing* contained in the Doctor's sermons ; nor that I approve of all those sentiments which I have *not opposed*.—The sermons reviewed contain many things which I not only *approve* but *admire*, particularly on the intercession of Christ, and the doctrine of repentance. They also contain many things which I *disapprove*, but on which my limits would not allow me to animadvert. Should the Doctor himself, or any of his friends, think proper to stand forward in defence of his principles, I may then have an opportunity of extending my animadversions. In the mean while, it is my heart's desire and prayer to God, that he would render my humble exertions instrumental in arresting the progress of error, and extending the triumphs of truth. “ Arise, O God, plead thine
“ own cause.”

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INTRODUCTORY CHAPTER.

Objections to Dr. Bruce's mode of managing the controversy.—Objection 1st—Abusive epithets applied to his opponents,—Fanatics—Enthusiasts—Bigots.

IN the controversial Sermons of the Rev. Dr. Bruce, we would naturally expect fair, candid and manly discussion. His reputation as a Divine, and celebrity as a scholar, would lead us to conclude, that he would never condescend to excite vulgar prejudice by any of those low, mean arts, which too frequently characterise inferior controversialists. In these reasonable expectations we feel ourselves not a little disappointed. The Doctor's mode of managing the controversy appears to me, in many respects, highly exceptionable. I shall state my objections in order.

OBJECTION 1.

I object to those abusive epithets with which he constantly loads his opponents. Fanatics, enthusiasts, and bigots, with him are quite common appellations—appellations which, it must be confessed, are but too well calculated, to foment in the minds of his hearers Pharisaic pride ; to rivet upon them the chains of their pre-

judice ; and to inspire them with hatred, animosity, and contempt.

Whilst the Doctor charges his opponents with fanaticism, enthusiasm, &c. he probably flatters himself, that *he* is quite free from those odious vices. It is possible, however, that he may be mistaken. Let us examine a few of his sentiments.

In his first Sermon, (P. 6,) he assures us, that “ The
 “ humblest rustic, who is in the habit of assiduously and
 “ seriously perusing his Bible, knows all that is known
 “ by the wisest man upon earth of the divine nature.—
 “ The existence, attributes, and providence of God are
 “ his daily study, &c.”

Now, if all this be so, for what purpose have thousands of sermons been preached ? For what purpose have thousands of treatises been written on those subjects ?—What becomes of Dr. Clarke’s famous demonstration of the Being and Attributes of God ? What becomes of Abernethy’s Sermons ? And, above all, what becomes of Dr. Bruce’s own treatise ?—that treatise on the Being and Attributes for which he expected the Aberdeen prize ? Why publish volumes upon volumes on the Being and Attributes of God, when the humblest rustic knows as much of the divine nature, as the wisest man upon earth ?—What egregious trifling !

With regard to the same illiterate rustic, the Doctor assures us, that “ the scenes of nature are exhibited to his
 “ mental eye—that he is taught the benevolent uses for
 “ which they were designed ; and how they demonstrate
 “ the wisdom, power, and goodness of their Creator—and
 “ what more,” he asks, “ does the wisest philosopher

“know than this? Make out an account of all his
“surplus knowledge, and what does it amount to?”

Of course, Ray, Derham, Paley* and others, who wrote volumes on the wise ends, and benevolent uses of the works of God, were all laborious triflers! They knew nothing more on those subjects, than the humblest rustic! Why then should the world be pestered any longer with such useless lumber? All such treatises, according to Dr. B., are quite superfluous!

But this is not all—The Doctor’s rustic is a character still more extraordinary. “He is conversant with all
“the authentic information which any man possesses, of
“the conduct of Providence in the government of na-
“tions.”

Indeed! And does Dr. B. mean to assert, that there is no authentic history in the world, but Scripture history? Does he mean to assert, that the histories of Rollin, Robertson, Gibbon, Mosheim, and a thousand others, give the man of letters no advantage over the rustic, in contemplating the wisdom of God in the conduct of Divine Providence? A strange and novel assertion indeed!

Finally—The Doctor’s rustic is not only on a *level* with the philosopher; he is far *above* him!—“He can
“look forward to his end and destination with *as much*
“*substantial knowledge, and MORE confirmed assurance,*
“than the man of letters.”

If this doctrine be true, then—Wo to learning! Down with all Academies, Colleges and Universities! Learn-

* Ray’s Wisdom of God in the Works of Creation, Derham’s Astro-theology, and Physico-theology, and Paley’s Natural Theology, are the works referred to.

ing is no longer a *blessing*, but a *curse* ! What pious parent would send his son to a College or an Academy, if convinced that, in these seminaries, no substantial knowledge can be acquired—and that a liberal education, so far from being the handmaid of religion, would shake his son's assurance with regard to his prospects of endless glory ?*

I acknowledge, indeed, that learning, when not imbued with piety, is a dangerous thing. It has been the bane of the religious world ; and the source of almost all the errors and heresies, with which the church of God has been hitherto infested. Those “men who have crept into the church unawares, bringing in damnable heresies, denying the Lord that bought them, &c.” have been, generally, men of learning ; but destitute of piety—ever learning, but never able to come to the knowledge “of the truth.”

All this, however, amounts to no proof, that ignorance is better than learning—and that a man “should study to become a fool, a perfect simpleton in worldly matters,” as the Doctor has taught us in his second sermon.—On the contrary, Solomon's proverbs still remain true, “For the soul to be without knowledge is not good.—Wisdom excels folly, as far as light excels darkness.”

The preference which Dr. B. gives to the illiterate rustic is not more extraordinary, than his ideas respecting the acquisition of knowledge. In page 68 he assures

* In the subsequent paragraph, the Doctor speaks of “a view of creation, &c.”—a view *dispersed*—a view *accumulated*—a view *delivered*. In order to prove his favourite point—that the bible-reading peasant is superior to the man of letters—did he really conceive it necessary to abandon his own accuracy by making such a massacre of language ?

us, that “ we are furnished by our Creator with an instinctive knowledge of certain necessary truths, both natural and moral”—And in page 74 he asserts, “ Such knowledge of the qualities and uses of things about us, as is necessary to subsistence, is easily acquired by instinct, or a simple application of our corporeal senses ; such religious truths, also, as are essential to godliness and eternal life, are readily discovered or apprehended by conscience, or learned from scripture by the exercise of our reason, and our moral faculties.”

Instinctive knowledge of truths both natural and moral ! Acquiring knowledge by *instinct* !—Discovering truth by *conscience* !—Learning truths, not only by reason, but by our *moral faculties* !—These are new things under the sun.*

In his epistle dedicatory the Doctor writes thus : “ For my own part, I am more afraid of singularity, than ambitious of originality. I have always felt a dread of dealing out my own crude conceptions for your spiri-

* From a divine, who assumes the right to look down with contempt on so learned, and so respectable a body, as the Synod of Ulster—(as the Doctor does in his late speech before the proprietors of the Belfast Academical Institution)—from a divine, who superciliously characterises the Ulster Synod, as having no claims either to science or literature, we would naturally expect a more favourable specimen of literary and scientific talent, than we find exhibited in the sermons under review ; and particularly in the preceding quotations. What minister—what probationer—what student of the Synod of Ulster, does not know that the doctrine of innate ideas, or instinctive knowledge, is long since exploded ?—The veriest smatterer in metaphysics knows, that the idea of acquiring knowledge by instinct is absurd. He knows, that progressive improvement is utterly incompatible with instinct. He knows that conscience is a witness : he knows that conscience is a judge : and he knows, also, that whatever metaphysical account may be given of it, no metaphysician was ever so foolish as to imagine, that its office is—THE DISCOVERY OF TRUTH. Finally, he knows, that truths can be learned by *no moral faculty* distinct from reason.

“ tual nourishment ; and have preferred food, that had
 “ been well concocted by more skilful hands, &c.”

Without waiting to inquire whether food previously concocted by other hands be most nutritive—or whether hands be the proper organs of concoction—I may venture to affirm, that the passages on which I have been animadverting were never concocted by any hands but the Doctor’s.—Though, in the sermons under review, there is little originality, yet the sentiments quoted above must be acknowledged to be completely original. Nobody, I presume, will be so uncharitable as to suspect, that any of “ *those eminent ministers, Haliday and his* “ (Dr. B.’s) grandfather, Drennan and Brown, Mac-
 “ kay and Crombie,”—or that any other member of the Antrim Presbytery, ever taught doctrines so *unphilosophical, so hostile to learning.*

Without any proof, our learned author politely stigmatizes his opponents, as fanatics and enthusiasts. With great respect, I would entreat him to lay aside “ that inordinate self-love which we indulge for ourselves ;” * and to read with candour the preceding remarks ; he will then probably be convinced, that his *own* doctrines are not quite so free from fanaticism and enthusiasm, as he at first imagined. He will probably see reason for being more sparing in the use of such opprobrious epithets in future. He will perceive the propriety of “ casting first
 “ the beam out of his own eye, that he may see more
 “ clearly to pull the mote out of his brother’s eye.”

On the epithet bigot, so liberally bestowed by the Doctor, I shall now offer a few remarks.—“ Bigot,” says an

* The Doctor’s own language—Being and Attributes, (p. 103.)

eloquent American writer, "is a brand of infamy, not less
 " than infidel or heretic ; and quite as freely applied. Se-
 " rious as the subject is, one can hardly forbear smiling at
 " the mistakes we are apt to commit in estimating our own
 " characters. There are no more decided bigots on earth,
 " than those who are bigoted to liberality."

That these observations are perfectly appropriate, the
 following paragraph (P. 52, 53) will clearly evince. " If
 " then any candid and inquisitive person be desirous of
 " knowing, what light may be obtained from the researches
 " of learned and pious men ; I do not advise him to re-
 " sort to councils, nor any other assemblies of divines ;
 " because they all differ from each other, and have gener-
 " ally been convened for the purpose of fomenting discord,
 " and suppressing free inquiry, or to promote some politi-
 " cal view. Neither do I recommend commentators and
 " controversial writers ; for these are generally warped
 " by their attachment to some human system of doc-
 " trine, which has been engrafted on the word of God ;
 " and are, in general, the most strenuous advocates for
 " some favourite system, for which they wish to be dis-
 " tinguished as champions. For the same reason, you
 " should not consult any authors, who are deeply involv-
 " ed in controversy, or bound to any human profession
 " of faith. But there are some paraphrases, which ex-
 " press the sense of scripture in plainer, more intelligible
 " or more modern language than our translation, with-
 " out enlarging on particular topics. These may be ap-
 " plied to with profit, if their authors be men of liberal
 " sentiments, and not servilely devoted to any particular
 " sect or denomination. Of this class are some of the
 " most distinguished authors in our language, and most

“ eminent philosophers of modern times, neither influenced by sectarian prejudices, nor fettered by professional trammels. There are some men of this character in almost every church ; men, who, from principle, prejudice, or interest, adhere to its forms and doctrines in general, but keep themselves at liberty to exercise the right of private judgment on particular questions. These authors, though justly chargeable with some degree of insincerity by their respective churches, and of timidity by more resolute Christians, are, upon the whole, among the safest guides.”

Such is the liberality and candour of our learned author.

Solomon thought, that “ in the multitude of counsellors there is safety ;” but Dr. B. is of a different opinion. He does not allow his hearers to consult councils, or assemblies of divines. By this means he contrives to keep out of their hands such books as the Westminster Confession of Faith, Catechisms, larger and shorter, the Articles and Homilies of the Church of England, &c.

Again ; he prohibits the perusal of authors bound to any human confession of faith. By this measure he proscribes, at once, all books written by the divines of the Church of England, the Church of Scotland, or any other church requiring subscription.*

* I have subscribed a confession of faith ; my writings are therefore useless. Dr. B. has proscribed them. He has prohibited his hearers from reading any such books. Before this sentence of proscription is executed, I would say, “ Strike, but hear.” Hear my defence of creeds and confessions before you condemn them.—My defence is before the public. It has silenced *one* Antitrinitarian opponent. If Dr. B. choose to renew the attack, the field is open. If he decline entering the lists, I shall consider my reasoning in favour of confessions equal, at least, to his *ipse dixit* against them.

Once more ; he proscribes another large class of books—
ALL COMMENTARIES WHATEVER ! None of his hearers
must look into commentaries. All such works are en-
tirely prohibited.

Still farther he proscribes, 1st, “Controversial writers,”
and 2dly, “Authors deeply involved in controversy.”—
By the proscription of those two classes—two I mean ac-
cording to the Doctor’s arrangement—he prudently keeps
out of the hands of his hearers the works of the most emi-
nent independent divines. Dr. Owen, President Ed-
wards, Fuller, Wardlaw, and many such lights, must all be
extinguished. Dr B. has condemned them to be, “put
under a bushel.” Why ?—they are either “contro-
versial writers” or “authors deeply involved in con-
troversy.” Let us not, however, imagine, that our au-
thor meant to prohibit the controversial writings of Ari-
ans. By no means. That he did not mean to prohibit
their controversial writings, is evident from two decisive
facts. 1st. If he had intended to proscribe *their* writ-
ings, he would not have countenanced the republication
of the controversial sermons of Price and Channing.—
2dly. He would not have published, and put into the
hands of his hearers, *his own controversial sermons*.

Magowan, in his letters to Priestly, happily blending
humour with good sense, says ; “ I heartily concur with
“ you in believing the Bible to be the only rule ; and,
“ to adopt your own words, sincerely wish, that all per-
“ sons, of all sects and parties, would study their Bibles
“ more, and books of controversy less ; yet, I shall have
“ no objection to all people, of all sects, reading what
“ may pass between you and me. I am ready to think,
“ indeed, that it is usual for polemic writers to suppose,

“ that all books of controversy are hurtful, except those
 “ of which they themselves happen to be the authors.”

Agreeably to these judicious remarks, it is quite evident, that Dr. B. regards as hurtful, and therefore proscribes, all books of controversy, *except his own and those of his Arian brethren* !—An admirable plan indeed!—and well calculated to promote the Arian system !

Such are the books prohibited by our learned author !

1. All books published by councils, and general assemblies—2. All books published by the Ministers of the Church of England, the Church of Scotland, or any other church that requires subscription to a confession of faith.—3. All commentaries.—4. All controversial books, except those published by himself and his brethren. Such is the *Index Expurgatorius** of Dr. Bruce !—yes, of that Dr. Bruce who interlards his sermons with the opprobrious épithets of enthusiasts, fanatics, and *bigots* !

It must be granted, indeed, that whilst our author prohibits commentaries, he does not prohibit all books. With certain qualifications and restrictions, he tolerates the use of paraphrases. Why he should prohibit the one class and tolerate the other, is not so clear. That commentators are more warped by attachment to human systems than paraphrasts, is by no means self-evident.—Besides, Dr. Campbell (a divine no less eminent than Dr. B.) in his *Philosophy of Rhetoric*, condemns paraphrases, as calculated to *weaken* and *dilute* the meaning

* The *Index Expurgatorius* was a catalogue of those books prohibited by the Church of Rome.

of the sacred oracles ; and, on that account, gives to commentaries a decided preference. But, waving these things, it must be acknowledged, that our author has not prohibited *all* books—that, under certain restrictions, he has tolerated paraphrases—and paraphrases, too, written by the members of different churches—but what sort of members ? Not those who conscientiously believe the principles they profess ; but men who, tampering with their own conscience, burst the trammels of their profession, men who cowardly and hypocritically subscribe orthodox creeds, whilst they teach a different kind of doctrine !—Is not this the plain meaning of the Doctor ? If not, I should be glad to know what he means. According to Dr. B.—if I do not mistake his meaning, and I presume I do not—a cowardly hypocrite, subscribing one class of doctrines, and teaching another, is “ upon the whole among the safest guides ”—a safer guide than the orthodox minister, who conscientiously believes, and sincerely teaches, the doctrines he has subscribed !—Such is the liberality of that divine who so liberally bestows on his neighbours the epithet—BIGOTS !

Dr. B. censures those, who “ neither read nor listen “ to any thing that is inconsistent with their distinguishing tenets, and who esteem it an abomination to read “ a book written by one of an opposite persuasion ”—observing, “ that implicit faith is no longer the peculiar “ characteristic of the Romish communion. It is equally prevalent among Protestants of this description, and “ renders them equally invulnerable to (by) reason and inaccessible to argument.” May not such characters turn round, and, with sarcastic sneer, reply, “ Physician, heal thyself ! ” What Protestant divine of any denomina-

tion—what priest—what Pope—ever made so bold an attempt to stop up the avenues of knowledge—to render men invulnerable by reason and inaccessible to argument—to wrap them up in the impenetrable veil of an implicit faith—and, in a word, to constitute them fanatics, enthusiasts and bigots?

OBJECTION II.

Dr. B. meanly attempts to raise a prejudice against his opponents, by raking together the most foolish and absurd things found in their writings, during a period of three hundred years. He quotes, for instance, from the Monthly Repository, the following absurd expressions of Luther: “Christ became the greatest transgressor, murderer, thief, rebel and blasphemer, that ever was, or could be in the whole world, for he, being made a sacrifice for the sins of the whole world, is not now an innocent person, and without sin.”*

In an unguarded moment did such absurd, I had almost said blasphemous, expressions drop from the pen of Luther, the reformer? What then? Are they believed? are they adopted?—By no means. They are, so far as I know, universally condemned. Why do our opponents ransack the archives of antiquity; select detached sentences from musty volumes which few possess;

* All that Luther meant was, that our blessed Redeemer stood in the room of the murderer, the thief, &c. so as to bear the penalty of their sins. The Apostle says, “he was made sin for us!” Luther says, “he became a sinner for us.” The meaning of both is, that he became a substitutionary sin-offering. I do not, however, defend Luther’s phraseology.

and attack rash and unguarded sentiments, which none believe? Why do they expend all their strength in attacking those weak or foolish sayings, which have been a thousand times attacked, and which nobody will defend? If they think they are able to oppose the orthodox faith, why do they not come forward, and attack it as men? Why do they not attack the doctrines of the Church of England, as contained in her articles and homilies? Why do they not attack the doctrines of the Church of Scotland, as contained in the Westminster confession of faith, and catechisms larger and shorter? Why are they so shy, so cautious, and so timid in attacking those subordinate standards? Why do they attack them so seldom, and so slightly? They know, that they contain the *real* sentiments of the great body of the orthodox—sentiments, which thousands are willing and able and ready to defend.

Again: Why do not our opponents attack our standard works, both of the last and the present century? Why do they not attack an Edwards, a Fuller, and a Wardlaw, a Scott, and a Magee? Dr. B. never looks such champions in the face; but with great magnanimity he attacks a few antiquated sentiments—sentiments a thousand times attacked, and long since abandoned.

“Thrice he routed all his foes—”

“And thrice he slew the slain!”

I will not imitate Dr. B. I will not pollute my pages by recording the absurd and blasphemous expressions of Arius and his followers. I will not attack the *dead*, but the *living*. I will shew to the world, that our venerable reformers were not the only men, in whose voluminous writings a few unguarded or foolish expressions

may be found. I will make it appear, that even Arian Doctors, now in the nineteenth century, are not altogether exempted from this common frailty of our nature, and that the learned Dr. B. himself is not quite infallible. A few quotations from his works will shew, that, in writing silly and absurd things, he is not behind “the very *chiefest*” of our reformers.

In his treatise on the Being and Attributes (P. 88. 89)—the Doctor denominates creation, “*that superlative act of power.*” When we read a few sentences farther, we find him declaring, that other “*acts may require MORE power than creation itself.*” Having thus compared these different acts of power; and having shown us that other acts may be greater than the superlative act; he gravely informs us, that it is “idle to pretend to compare things that are unknown, and to institute a comparison between degrees of power, when they are all equally incomprehensible!”

He compares acts of power, and then tells us that it is idle to compare them! He pronounces one to be the superlative act, and then tells us, that other acts may be *greater*! And all this confusion of ideas is exhibited in that very specimen, inserted in the Belfast News-Letter, for the purpose of shewing off, and recommending the Doctor’s Treatise.

Passing over the two next sentences, we find him writing thus:

“The power that could produce a single plant is a subject of wonder. Its structure and growth, the expansion of the leaves, the penciling of the flowers, the ripening of the fruit, and, above all, the myste-

“rious configuration of the seed, are alike inimitable
 “and inexplicable by the most ingenious naturalist.”

In this paragraph the Doctor declares, that all the circumstances mentioned are *alike* inimitable and inexplicable; and yet, in the very same paragraph, he affirms, that they are *not* alike inimitable: The configuration of the seed is *above all!*

Dr. B. commences his abstract proof of the Being and Attributes of God thus: (P. 27.) “In order to lay a
 “firm foundation for proving the existence of God, we
 “must carry back our thoughts beyond the period of
 “creation, into that vast vacuity, that dark abyss without matter or motion, where time itself stood still.—
 “The mind is swallowed up in its own idea. It feels a
 “similar vacuum within itself, the same darkness, the
 “same inanity, the same inactivity; yet here we must
 “lay the corner stone of the universe; here must we
 “seek for the cause of all things. In this unsubstantial
 “void of metaphysical abstraction let us look out for some
 “fixed point, on which we may rest, till we bring
 “the world into being, and put the mighty machine in
 “motion. This point is our own-existence.”

In this beautiful paragraph the Doctor directs us, to carry back our thoughts beyond the period of creation into that vast vacuity, that dark abyss without matter or motion, where time itself stood still. In this vast vacuity we must look out for some fixed point, on which we may rest, till we bring the world into being, and put the mighty machine in motion; and this point is our own existence. So then, the vast vacuity was *no* vacuity; for our own existence was a fixed point in it!—So then, we existed before we existed!—we existed be-

fore the creation!—before there was any matter, or any motion!—where time itself stood still!—and upon our own existence we take our stand!

Our author assures us, that in reflecting upon this “*vast vacuity*,” the mind feels a similar vacuum within itself—the same darkness—the same inanity—the same inactivity. That the Doctor’s mind felt all this, no person who reads the preceding paragraph, can reasonably doubt.

It is impossible to dismiss the passage under review without remarking, that it is the commencement of the Doctor’s abstract proof of the Being and Attributes of God—the most important part of that proof, for which he modestly expected the Aberdeen prize!

From our author’s treatise on the Being and Attributes, let us now turn our attention to his polemical sermons, that volume, on which I design more particularly to animadvert.

In page 19th, he assures us, that the Almighty, through the medium of the Jews, “communicated to the whole world a full declaration of his will, a free dispensation of grace, and a glorious immortality, reserved for all his faithful servants by the Lord Jesus Christ.”

What! Did the Almighty ever communicate through the Jews a full declaration of his will to the whole world? NEVER! One quarter of the world has never yet enjoyed this privilege.

Did the Almighty ever communicate through the Jews a free dispensation of grace to the whole world? NEVER! One quarter of the globe has never yet enjoyed this privilege!

Did the Almighty ever communicate through the Jews

a glorious immortality to the whole world? NEVER!—Had he communicated a “glorious immortality” to the whole world, the whole world was consequently saved! A comfortable doctrine indeed, and sufficiently liberal! But how does it accord with the doctrine which the same Dr. B. teaches? (P. 49.) It is stated thus: “But it is “a strange imagination, that our Saviour should leave “this world as he found *it*, ignorant of those essential “principles, without which *they* could not be saved.”

What sentence was ever written by Luther, by Calvin, or by any of our reformers, half so absurd or uncharitable as this?—A sentence as inconsistent with liberality as with grammar. What! Did Jesus Christ find the world ignorant of those essential principles without which they could not be saved? If so—tremendous idea!—so long as they had previously remained in that state, the whole human family were damned!

When Dr. B. finished his volume of sermons, he pronounced it consistent both with itself and the gospel. (See preface, P. 2.)—How far it is entitled to so high an encomium, let the reader of the preceding pages judge.

The quotations I have given—and I have given only a few—are sufficient to show, that were I to rake together all the foolish and absurd things written by Dr. B.; and were I to imitate the example he has set me, by ransacking the writings of Arians for centuries past; it would be an easy thing to exhibit a picture a thousand times more dark and gloomy, than that exhibited in the Doctor’s sermons. For every foolish or absurd expression found in the writings of Luther, Calvin, or any other eminent reformer, I will engage to point out ten in the same number of pages written

by the learned Doctor. Are *we* accountable for all the foolish or absurd things written by any of our venerable reformers? No more accountable than modern Arians are accountable—than the Antrim Presbytery is accountable, for all the foolish and absurd things written by the Ex-principal of the Belfast Academy.

I come now to

OBJECTION III.

In opposing the orthodox, our author resorts to another stratagem, still more despicable. He not only rakes together—or rather *retails*—the most foolish and absurd expressions, found in their writings for centuries past; but he misrepresents, mistates, and puts in their mouths, sentiments which they never entertained, never uttered, never wrote. He forms a man of straw, knocks him down, and shouts victory. He forges sentiments, and triumphantly exposes them. Whilst flourishing away in this manner, his superficial reader thinks he sees orthodoxy bending under his manly blows, and crumbling under his victorious feet.

These severe and heavy charges, the following quotations will fully substantiate.

In Page 86, he declaims thus: “How can men
“bear to hear this glorious and holy Being blasphemed,
“and to have their own sacred feelings insulted, by
“being told, that mankind were created, only to be
“plunged into the abyss of hell, to wallow in lakes of
“inextinguishable fire, and writhe in ever-during tor-
“ments?”

But in the name of candour and common sense,

where did Dr. B. ever hear such blasphemy? No WHERE!—Who preaches' such blasphemy? NOBODY!—If the members of the first Presbyterian congregation in Belfast believe such rhapsodies, they must be extremely credulous indeed—they must regard their fellow Christians, not as men, but as monsters.

In the same licentious strain of invective, he proceeds thus: (Appendix, P. 313.)

“ All these feelings may be indulged with enthusiasm, in the good sense of that word, without being shocked by cruel and unrelenting decrees, an unjust and tyrannical sacrifice, the ruin of human nature, and the eternal torments of mankind, without regard to principle or conduct.”

To say nothing of the blasphemous epithets, *cruel*, *unrelenting*, *unjust*, and *tyrannical*, applied to the decrees of God, and the atonement of his Son; who ever believed in “ *the eternal torments of mankind*, “ *without regard to principle or conduct?*” Who ever taught that monstrous doctrine? NOBODY.—No Jew, no Heathen, no Mahometan, no Christian, of any denomination, ever taught it, or ever believed it! It is an insult on Christianity, and an outrage on common sense.

Another extraordinary specimen of invective against error which no where exists, is exhibited in the Doctor's second sermon on the atonement, (Page 244.)

“ Beside the controverted doctrines which have already passed under review, there is one detestable opinion, which has been hitherto overlooked as unworthy of discussion. There are, at this day, and in these countries, a multitude of wretched and igno-

“ rant enthusiasts, whose pernicious fanaticism engages
 “ them to delight in the prevalence of vice. Consider-
 “ ing the conversion of every individual sinner as a mi-
 “ raculous and instantaneous operation of the holy spi-
 “ rit, they glory in their rapid progress towards the
 “ extremes of desperate wickedness, imagining that
 “ every step brings them nearer to the period of their
 “ conversion, and makes them fitter objects for the
 “ grace of God. The profligate votary of fanaticism
 “ rejoices in the indulgence of his most criminal pas-
 “ sions, and in the increasing depravity of his heart,
 “ looking forward to his involuntary, and indeed ima-
 “ ginary conversion. The fanatic, who has already
 “ undergone this wonderful operation, expresses his sa-
 “ tisfaction at the depravity of his neighbour, as the
 “ surest presage of an approaching restoration, while,
 “ with respect to himself, he indulges his basest and
 “ most pernicious propensities, under a persuasion that
 “ he can never fall from his state of grace ; and throws
 “ up the reins to his licentious passions, lest any at-
 “ tempt at moral virtue should seem to question the ef-
 “ ficacy, or control the progress of that heavenly guide,
 “ who has condescended to undertake the government
 “ of his soul. He supplicates the pardon of God for
 “ every instance of reliance on the practice of virtue
 “ for divine mercy or favour, of which he may have
 “ been guilty, and continues to sin that grace may
 “ abound.”

But, in the name of wonder—Who entertains that
 “ *detestable opinion*,” which the Doctor here describes?
 Who is infected with that “ *dire superstition*,” which
 he here exposes ? Where is that multitude of wretched

and ignorant enthusiasts, which he here denounces?—He assures us, that these enthusiasts exist at *this day*, and in *these countries*. With great respect, I call upon him to point them out. Till this be done, I shall feel myself justified in regarding the whole as a *fiction—burlesque on religion—satire on the age and country in which I live.*

From these vague defamatory invectives, let us now turn our attention to more particular misrepresentations and calumnies.

A principal object of attack is Calvin.* That great reformer, he assures us, was a Supralapsarian. But this is not true. That Calvin was a Sublapsarian, all his works prove. Those who doubt may consult his book on Predestination, page 978; his Institutes, book iii. chap. 23. sec. 3; and his commentary on Rom. ix. 21. "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour." Supralapsarians say, that the lump mentioned in this text means the lump of *created existence*; but Sublapsarians maintain, that it means the lump of *fallen nature*. This is Calvin's opinion; and it proves that the Doctor's charge of Supralapsarianism is groundless.

Equally groundless is the assertion, that Calvin said, "I confess that this is a horrible decree." The word "*horrible*," is a mistranslation. The Latin word "*horribile*," has various significations. One of them is—

* "Calumny," says Diderot, "vanishes at the death of an obscure man; but at the urn of the illustrious she is eternally busy; raking his ashes with a poinard, even ages after death." Never was this observation more strikingly verified than in the case of Calvin.

awful. In *this* acceptation it was used by Calvin. Is it not uncandid?—is it not absurd—to suppose, that Calvin used the word in a sense, contrary to his own acknowledged principles? But Calvin must be made “*an offender for a word*.” Every word, in which there is the slightest ambiguity, must be put to the rack, and a meaning extorted from it, which the venerable reformer never contemplated.*

Another gross misrepresentation of Calvin, we find in the Appendix, p. 307. It stands thus—“Calvin denies that there is any difference between preterition and reprobation. *Quos Deus præterit reprobat.*”—Now, Calvin denies no such thing; and the English reader will be astonished to hear, that the Latin quotation proves no such thing. The literal meaning of it is this: Whom God passes by he reprobates.

Now, if Calvin’s assertion, “*Whom God passes by he reprobates,*” prove that there is no difference between preterition and reprobation; then the Apostle’s assertion, “*Whom the Lord loves he chastens,*” equally proves, that there is no difference between love and chastisement. The cases are exactly parallel.—The absurdity in both is the same. The person who would draw either the one inference or the other, must either betray his ignorance or dishonesty. With equal truth and justice, Dr. B. might charge the Apostle Paul with denying, that there is any difference between foreknowledge, predestination, calling, justifica-

* Calvin’s “*horribile decretum*” has met with no mercy.—It has been attacked a thousand times. Bishop Tomline, Bishop Mant, Dr. Millar, Dr. Graves, and almost every writer against Calvinism assail it. How weak must their cause be, when, in defence of it, they are obliged to wield such weapons!

tion and glorification. "Whom he did foreknow, (Rom. "viii. 29.) he also did predestinate." Therefore, there is no difference between foreknowledge and predestination—"Whom he did predestinate them he also "called." Therefore there is no difference between predestination and calling, &c. Such is Dr. B.'s logic!

If in the preceding quotation the Doctor has deceived the English reader, the deception is still more flagrant in his statement of the articles of the Synod of Dort. The pretended articles given by Dr. B. (Appendix, P. 305,) occupy only half a page; the real articles would fill a dozen of pages. The real articles will be found in Scott's Remarks on the Refutation of Calvinism.—They are a most interesting document, written with great caution and judgment; but too long for insertion.—The articles given by Dr. B. are a most shameful misrepresentation of the Synod's doctrines. The first of them is no less than eighteen condensed into one. In reference to it, I shall here quote the following appropriate observations of Scott.

"These eighteen articles concerning predestination, "are abbreviated by Dan. Tilenus, reported by Heylyn, and deliberately adopted by his Lordship, " (Bishop Tomline) in the following single article."

OF PREDESTINATION.

"That God, by an absolute decree, hath elected to "salvation, a very small number of men, without any "regard to their faith and obedience whatsoever; and "secluded from saving grace all the rest of mankind, "and appointed them by the same decree to eternal "damnation, without any regard to their infidelity and "impenitency."

“ I have long been aware,” says Scott, “ that there
 “ is ‘ no new thing under the sun ;’ and that ‘ speak-
 “ ing all manner of evil falsely,’ of the disciples of
 “ Christ, is no exception to this rule ; and that misre-
 “ presenting and slandering men called Calvinists, has
 “ been very general, ever since the term was invented :
 “ but I confess, I never before met with so gross, so
 “ barefaced, and inexcusable a misrepresentation as
 “ this, in all my studies of modern controversy. It can
 “ only be equalled by the false testimony borne against
 “ Jesus and his apostles, as recorded in holy writ.—
 “ But, is that cause likely to be in itself good, and of
 “ God, which needs to be supported by so unhallowed
 “ weapons ?”

That Scott’s remarks are by no means too severe, the following observations will clearly show. In the forged article, on which Scott animadverts, and which is the same with that given by Dr. B. we are told, “ That
 “ God, by an absolute decree, hath elected to salvation
 “ *a very small* number of men.” In the genuine article it is, *a certain number of men*. In the forged article we are told, that the rest are appointed to eternal damnation, without any regard to their *infidelity* and *impenitency*. In the genuine article the Divines declare, “ that the non-elect God hath passed by, and
 “ decreed to leave in the common misery, into which
 “ they had, by *their own fault*, cast themselves, and
 “ at length, not only on account of their *unbelief*, but
 “ also of *all their other sins*, to condemn and eternally
 “ punish, to the manifestation of his own *justice*.”

The forgery says, “ without any regard to their *infi-*

delity and impenitency ;” the true article says, “on account of their *unbelief and all their other sins !*”

The second of the spurious articles given by Dr. B. omits the following important statement of the true article. “This death of the Son of God is a single and “most perfect sacrifice and satisfaction for sins, of infinite value and price, abundantly sufficient to expiate the sins of the whole world.”

The third spurious article given by Dr. B. is one tissue of forgery and falsehood.

It asserts, first, that “by Adam’s fall his posterity lost their free will ;” the genuine article asserts no such thing. The spurious article asserts, “that Adam’s posterity are put to an unavoidable necessity to do or not to do, whatsoever they do or do not, whether it be good or evil ;” the genuine article asserts no such thing. The spurious article adds : “being thereunto predestinated by the eternal and effectual secret decree of God.” The genuine article asserts no such thing. No Calvinistic article asserts, that men are predestinated to sin by an *effectual* decree.

I might thus go over all the spurious articles ; but the remarks made are sufficient to prove, that they are an *infamous fabrication*.

Shameful as this forgery is, it appears, that others still more injurious were published by the enemies of Calvinism. For the truth of this charge I appeal to themselves—I appeal to a late celebrated Anti-Calvinistic writer, the Lord Bishop of Lincoln. His words are these : “This is the shortest, and withal the most favourable summary, which I have hitherto met with, of the conclusions of this Synod ; that

“ which was drawn up by the Remonstrants in their
 “ antidotum being much more large, and comprehend-
 “ ing many things by way of inference, which are not
 “ positively expressed in the words themselves.”

From this declaration of his Lordship it appears, that the summary, or rather forgery, on which we have been animadverting, is not the *worst*—that the antidotum was *still more injurious*.

I would ask, in the words of Scott, “ *Would not*
 “ *the very articles published by the Synod itself*, being
 “ produced or commented on, have been far more like
 “ a *fair* and equitable conduct towards it, than any
 “ *abbreviation* or *antidotum*, drawn up by its avowed
 “ opponents? I trust such would have been the con-
 “ duct of most Calvinists, in recording the proceedings
 “ of an Anti-Calvinistic Synod: but, it seems, Cal-
 “ vinists are exceptions to all rules, and have no right
 “ to expect fair and equitable treatment from other
 “ men.”

If Tilenus, Heylyn, and the Bishop of Lincoln deserve such censure—and no candid reader will deny that they do—how much more reprehensible is the conduct of Dr. B.? The articles recorded by the Doctor were acknowledged by Tilenus, Heylyn, and the Bishop, to be only an *abbreviation*; but Dr. B. makes no such acknowledgment. He inserts them as *the real and genuine articles of the Synod of Dort*! Scott exposed the fraud: Scott detected the forgery: and, after all, Dr. B. comes forward, and endeavours to palm it on the world, as *the genuine doctrine of that celebrated Synod*!

Having witnessed the Doctor's treatment of the

Synod of Dort, let us now see how he treats the Westminster Assembly. To misrepresent *their* confession, being a book in general circulation, one would suppose somewhat hazardous. The Doctor, however, has made the experiment on the third, fourth, and fifth sections of the third chapter.

In P. 172, he exhibits the following mutilated, transposed, and scandalously garbled account of them.

“ By the decree of God, for the manifestation of his
 “ glory, some men and angels are foreordained to ever-
 “ lasting death, and others to everlasting life, without
 “ any foresight of faith or good works, or perseverance
 “ in either ; or any other thing in the creature, as con-
 “ ditions, or causes, moving him thereunto.”

By thus garbling and transposing, the Doctor succeeds in creating an ambiguity. He then avails himself of the ambiguity which himself has produced, and palms upon the Westminster Divines a sentiment which they never entertained nor published. Page 174, he writes thus : “ He (Christ) proclaims, that whoever believeth
 “ on him shall not perish, but have everlasting life—
 “ but here we learn, that the smaller number have been
 “ ordained to life, and the greater part to endless per-
 “ dition, without any foresight of their faith or perse-
 “ verance.” And again (P. 181)—“ The majority of
 “ Christians are foreordained to everlasting death, with-
 “ out any foresight of faith and good works.”

In these quotations, he makes the Divines assert, what they have no where asserted—“ that some men and
 “ angels are foreordained to everlasting death, without
 “ any foresight of faith or good works.” The Divines were incapable of such an assertion—they were inca-

pable of writing such nonsense—nonsense, which the Doctor again and again palms upon them. They speak of the foreseen faith and good works of those who are *saved*.—This is intelligible—but they never speak, nor *seem* to speak, of the foreseen faith and good works of those who *perish*; of those who never believe nor do good works.—This would be—SHEER NONSENSE.

To prefer so absurd a charge against the Westminster Divines—a charge, to justify which, there is not in all their works *one single syllable*—is certainly a bold experiment on the credulity of the present age.

But again : The Westminster Divines no where assert, that the greater part of men are ordained to perdition. They no where assert, that the majority of Christians are foreordained to everlasting death. These are not the doctrines of the Confession of Faith ; but the calumnies of Dr. Bruce.*

* Some years ago, an anonymous writer, subscribing himself "A REVEREND PRESBYTERIAN," attacked the Westminster Confession of Faith by misrepresentation. I endeavoured to defend, and to administer such chastisement, as I hoped would deter others from such a mode of attack. In this hope I soon found myself sadly disappointed. Mr. M'Affee, then schoolmaster at White Abbey, with a hardihood seldom equalled, set to work, and wrote a pamphlet fraught with misrepresentations, misstatements, and forgeries. Of these I shall here exhibit a specimen. At the bottom of the 23d Page, we find the following bold and presumptuous appeal to the Westminster Confession.—"If," says Mr. M'Affee, "the doctrine contained in the third chapter of the Westminster Confession of Faith be true, God has not only chosen a certain number to everlasting life ; but he has also predestinated the remaining party to everlasting condemnation, *to the praise of the glory of his grace.*" What ! Predestinate men to condemnation "*to the praise and glory of his grace !*" Yes, indeed ! This doctrine—this most absurd and blasphemous doctrine—is forged by Mr M'Affee, palmed upon the Westminster Divines, recorded in different parts of his pamphlet, and the forgery stamped current by Mr. Drew, editor of the Imperial Magazine !!!

Again (Page 25th), he writes thus—"Take in plain terms the

After misrepresenting the Westminster Divines and Synod of Dort—after laying to the charge of those venerable assemblies “things which they knew not,” and imputing to them doctrines, the very reverse of those which they taught—after treating fellow Chris-

“Calvinistic answer: God, from all eternity, doomed all those “who will perish at the last, without any foresight of faith or “works to that end.” This ridiculous calumny, being exactly the same with that of Dr. B., requires no additional exposure. I would only say in palliation, that I fondly hope these writers are not the *inventors*, but only the *retailers* of the calumny.

In reply to the question, Will all mankind be saved in the day of judgment? Mr. M’Affee makes the Calvinist absurdly reply, “No; because Christ did not die for all: he died only for the “elect.” How different is this *forged answer* from the following *genuine Calvinistic reply*—“*All mankind will not be saved at the “day of judgment; for many of them live and die unbelievers, im- “penitent, and wicked!*”

Mr. M’Affee charges me with granting, “that there is no such “text in the bible, as proves that God entered into covenant with “Adam, as the representative of his posterity”—I have granted **NO SUCH THING.**

He charges me with saying, “that omniscience signifies the ac- “tual knowledge of all things, that *possibly can be known*”—I have said **NO SUCH THING.**

He says, I “seem to triumph in asserting, that Dr. Clarke de- “nies the foreknowledge of God”—I have asserted **NO SUCH THING.**

He again affirms, that I “assert, without any qualification, that “the Doctor denies the foreknowledge of the deity”—I again affirm, that I have asserted **NO SUCH THING**, either *with* qualification, or *without* qualification.

When did I say these things? **NEVER.**—Where have I made such assertions? **NO WHERE.**

These and similar misrepresentations, misstatements, and forgeries, are doubtless believed by the opponents of Calvinism. The editor of the Imperial Magazine has stamped them current. Were this not the case—and were it not that I am anxious to detect fraud, and prevent deception, I would have suffered them to pass without notice, leaving them to sink into merited oblivion.

Mr. M’Affee gives his pamphlet the modest title of—“**A RATIONAL AND SCRIPTURAL INVESTIGATION**”—and, with characteristic humility, he declares, that “reason, founded on revelation, “always makes a *noble attack*.”—He seems, however, unfortunately, to have forgotten, that misrepresentations, misstatements, and forgeries, always make a **DISGRACEFUL ATTACK.**

tians so unjustly and injuriously, we will feel less surprise to find the learned Doctor misrepresenting Jews, Heathens and Mahometans—preferring against them groundless accusations. “We know, too,” says the Doctor (P. 280), “that men were growing more “and more depraved, and that, except through the “medium of the Christian religion, *not even the “faintest effort has ever yet been made to reclaim the “world.”*

What! Were no efforts made under the patriarchal age? Were no efforts made under the legal dispensation? Did even the *Heathens* make no efforts? Does not every smatterer in history know, that *thousands* of efforts were made to reclaim the world? Yes, efforts were made by patriarchs, priests, and prophets; by poets and politicians; by orators and philosophers. Equally groundless and unjust is the accusation, which the Doctor prefers against the man who has not read his bible, (P. 6.)—“As to the conduct of providence, “and the history of mankind, he has not a notion of “them beyond the period of his own existence.”—So far is this accusation from being true, that many of those, who never read the bible, have nevertheless been the authors of histories—histories of providence—histories of mankind—histories extending backward centuries beyond the period of their existence.

In describing the man who has not read his bible, our author adds—“and if he be so completely enveloped in darkness concerning this life, he must be “totally destitute of any conception of a life to come.” What! All who have not read the bible completely enveloped in darkness concerning this life! How con-

trary to fact is such an assertion !—Again ; are such characters “ *totally destitute* of any conception of a life to “ come ?” Let Socrates and Plato—let Heathens in general—let Mahometans—let blind or uneducated Christians answer the question. All these will contradict *the Doctor*. With one voice they will answer—No.

These misrepresentations, I firmly believe, are not voluntary. They arise rather from confusion of ideas, than from any worse principle. That this is the most correct, as well as the most charitable conclusion, the following quotations clearly prove :

In Page 6th, he says, “ The mind of the first”—the man who has not read his bible—“ is a perfect “ vacuum as to spiritual qualities and endowments ; “ or, if not a vacuum, it is a chaos. Except some “ vague instinctive principle, or rather feeling of moral “ obligation, and some hearsay notion of God, he is a “ stranger to morals and piety.” How inconsistent is all this with what he asserts, P. 64. “ The moral max- “ ims which he (Christ) sanctioned with his authority, “ were no new discoveries. The leading principles of “ Christian morality are to be found—in the writings of “ *Heathen Philosophers*.”

Again, Pages 81 and 82, the Doctor writes thus :

“ As soon as man was capable of reflecting on his “ own nature and situation, he must have perceived, “ that there is a God, some Being superior to himself “ and his fellow mortals. When he looked abroad into “ the world, he must have been satisfied, that the mag- “ nificence, order, and beauty of the universe were the “ effects of consummate wisdom and power. When he

“ surveyed the living creatures around him, and con-
 “ templated the provision made for their subsistence and
 “ comfort, he must have been sensible that this superior
 “ Being is bountiful and kind. As his experience and
 “ reflecting powers increased, his conviction of these
 “ truths would be strengthened ; till he acquired the
 “ idea of an invisible power, supremely mighty, benevo-
 “ lent and wise. A more comprehensive view of the
 “ creation might naturally lead to a belief, that the
 “ whole was the production of one Being, assisted, per-
 “ haps, by subordinate agents. This last idea unhap-
 “ pily took such strong possession of the minds of men,
 “ as to give rise to the various systems of idolatry, which
 “ prevailed throughout the Heathen world, and still
 “ maintains its ground over a large portion of the globe.
 “ From these errors, the Jewish nation alone was ex-
 “ empted ;* and that only by a divine revelation. By
 “ such observations and reflections, the mind of man
 “ might have attained a conception of the Divine Being,
 “ and of our relation and duties to Him, sufficiently
 “ sublime and edifying ; and there are not wanting in-
 “ stances of men, who so far availed themselves of the
 “ light of nature, as, in a great degree, to fulfil these
 “ expectations.”

Who sees not the inconsistency of such sentiments ?
 The man who has never read the bible, “ except some
 “ vague instinctive principle, or rather feeling of mo-
 “ ral obligation, is a stranger to morals ;” and yet he
 may read “ the leading principles of Christian morali-

* So far were the Jews from being exempted from the errors of
 idolatry—as Dr. B. erroneously states—that “ God gave them up,
 “ to worship the host of Heaven !”

“ty in the writings of the Heathen Philosophers !—He
 “has only “hearsay notions of God ;” and yet, by reflecting on himself, and contemplating other creatures, he might “attain a conception of the Divine Being,
 “and of our relation and duties to him, sufficiently
 “sublime and edifying !”

Such inconsistent and contradictory statements induce me to believe, that the Doctor’s misrepresentations frequently arise from an inadvertent and incoherent mode of thinking. This circumstance, however, does not render them harmless, and, of course, it neither supersedes my duty to point them out, nor the reader’s duty to beware of them.

I shall say no more at present on this painful subject. I would only caution my readers ; Beware of *quotations* ; beware of *misrepresentations* ; beware of *forgeries*. “*Be not deceived !*”

OBJECTION IV.

I have another objection against the Doctor’s mode of managing the controversy. He blends the sentiments of Antinomians, and other enthusiasts, with those of Calvinists. This is a piece of generalship unworthy of a learned Christian divine. The Antinomian sentiments of Crisp, Brierly, Hawker, &c.—and the raptures and rhapsodies of other enthusiasts, are held in as great abhorrence by Calvinists, as by any Socinians or Arians in the world. Were I to blend the sentiments of Socinians and Arians, and confound all distinctions between them, it is probable Dr. B. would conceive himself injured. As he would that Calvinists should do unto him, the learned Doctor should do also the same.

OBJECTION V.

Dr. Bruce's attack on Calvinism is liable to another strong objection. He has not studied the system he opposes. To show, that this objection is well founded, and the censure it conveys just, I shall only quote two passages, one from his sermons, and the other from his Being and Attributes. In his sermons (Page 202) he writes thus :

“ I ask, then, in the first place, did this decree originate before or after the fall ? This is a subject of controversy with predestinarians themselves, who are accordingly divided between Sublapsarians and Supralapsarians.”

In this passage the Doctor has betrayed his ignorance of the Calvinistic system. “ Did *this* decree originate before or after the fall ? ”—What decree ? No decree is mentioned in the preceding context. Without any previous notice, without any visible connexion, he leaps from original sin to the decrees of God.* From

* The instance noticed above, is not the only one calculated to show, that Dr. B. is a writer extremely confused and incoherent ; and that, of course, it is exceedingly difficult to follow or refute him. Relatives, without antecedents, occur in almost every page. I shall here exhibit a few out of many.—P. 83. “ No portion of mankind has, at any time, been wholly ignorant of *this* truth.”—What truth ?—P. 62. “ *These subjects* must comprise an infinity of facts and speculations ”—What subjects ?—“ the knowledge of *such truths* is peculiar to the Supreme Being.”—What truths ?—P. 69. “ Yet the existence of *these qualities* in the divine nature is of essential importance ”—What qualities ?—“ those who cannot ”—Those what ?—P. 79. What do all *these pretensions* avail, &c. ? ”—What pretensions ?—P. 108. “ *The word* has often *this signification*, &c. ? ”—What word ? What signification ?—P. 113. “ From the poverty of language, in *this respect*, &c.”—In what respect ?—P. 127. “ Now, if the word create is necessarily understood in *this* sense.”—What sense ?—“ But this I do

the subsequent context, however, it appears, that by "*this decree*," the Doctor intended the decree of God that man should fall.

When the Doctor, therefore, asks the question, Did this decree originate before, or after the fall? What does he mean? He means—NOTHING. The question is absurd. The import of it is this: Did the decree, that man should fall, originate before or after he fell! On the absurdity of this question I need make no comment. Surely no Calvinist was ever so foolish as to maintain, that the decree, that man should fall, originated after he had actually fallen!

But waving this gross absurdity, I ask, was it ever a subject of controversy with Predestinarians, whether the decree of the fall, or *any other decree*, "originated before, or after the fall?"—NEVER. Were Sublapsarians and Supralapsarians divided on this subject?—THEY WERE NOT.—Did any Calvinist ever maintain, that any decree of God originated after the fall? No Calvinist ever maintained so gross an absurdity. Were

"not conceive to be the apostle's meaning, &c."—What is not his meaning?—P. 152. "*This sympathy* with human feelings, &c."—What sympathy?—P. 169. "Now, if we can suppose it possible, that any good end may be answered by *such injunctions*, &c."—What injunctions?—P. 179. "Who are little inclined to *those foolish questions, strifes of words, and perverse disputings*."—What foolish questions? What strifes of words? What perverse disputings?—P. 180. "That body of people—whom he *thus foreknew*, &c."—How foreknew?—"For the doctrine is founded on foreknowledge."—What doctrine?—P. 195. "*The word* is explained in the next clause, &c."—What word?—"In Hebrew the *simple word* means to be a sinner."—What simple word?—"In another form of the *verb*, &c."—What verb?—These instances, out of many, show, that the Doctor thinks, and of course writes, incoherently. They show, that it is easy to mistake his meaning, but difficult, if not impossible, to refute all his detached, disjointed, and erroneous sentiments.

the Deity to form any purpose in time, which he had not formed from eternity, he would be *mutable*, liable to change, and “shadow of turning !”

All Calvinists universally maintain, and have *always* maintained, that *all* the decrees of God are *eternal*. — Their children, as soon as they are capable of lisping their catechism, know that the decrees of God are his “*eternal purpose*.” The eternity of the divine decrees was never controverted, either by Sublapsarians or Supralapsarians. The subject of their controversy was not the *date*, but the *object* of God’s decree of predestination. The Supralapsarians maintained, that the object of this decree was men considered merely as creatures ; but the Sublapsarians contended that the decree of predestination contemplated men, not merely as creatures, but as *fallen* creatures.

Would not Dr. B. have displayed more wisdom by *studying* the disputes between Sublapsarians and Supralapsarians, before he pretended to *explain* them?— What ! Explain what he did not understand ! teach what he had never learned ! oppose opinions which he had never studied !

That our author, in attacking Calvinism, is opposing a system which he has not studied, and which he does not understand, the following extracts from his “ Being and Attributes” farther evince. In Page 52, speaking of the free agency of the Deity, he writes thus :

“ This freedom must extend to what has been called “ the Liberty of indifference. It is thought by some, “ that no being can act, except there be a motive for “ acting in one manner rather than another ; and that “ when all modes of acting are indifferent, there can be “ no action. If this were the case, the universe could

“ never have been created : for it is impossible to ima-
 “ gine, that there could be any reason for creating it in
 “ one part of vacant space, or at one period in eter-
 “ nity, rather than another. A sufficient motive for
 “ acting may therefore exist, though there be none for
 “ preferring one particular mode to every other. It is
 “ so far from being foolish, in this case, to act without a
 “ motive, that it would be unspeakable folly to suppose,
 “ that the Deity would refrain from acting on such a
 “ notion. The two equal bundles of hay are a slander
 “ even on the stupidity of the ass. These, and many
 “ other notions, originate in our confounding spirit
 “ with matter, thought with motion, and motives with
 “ impulse.”

After the Doctor has written about two pages more,
 he completely forgets all this, and writes as follows :

“ If we imagine, that the existence of two perfect
 “ beings is even conceivable, a little consideration will
 “ convince us, that, in fact, we are only thinking twice
 “ of the same thing.—Their omnipotence is exercised
 “ in the same place, at the same time ; and is directed
 “ by infallible wisdom, and consummate goodness. It
 “ must, therefore, be always performing the same acts :
 “ for the perfection of wisdom will not admit of their
 “ thinking or acting differently ; the wisest determina-
 “ tion must be preferred by both. Even two men, who
 “ are perfect in any demonstrative science, can not
 “ possibly differ. Their conclusions on that subject
 “ must infallibly correspond. This results from the
 “ perfection of their knowledge in that science ; and,
 “ therefore, if two perfect beings existed, their know-
 “ ledge and thoughts on every subject must be the same.

* For the same reason, their wills, intentions and actions will coincide."

In the former of these extracts, our learned author strongly asserts the doctrine of *free will*; in the latter, he as firmly maintains the doctrine of *necessity*. In the former, a *liberty of indifference* is taught; in the latter, the doctrine of *moral necessity* is asserted. In the former, *Arminianism* is taught; in the latter, the *highest Calvinism*. If the two Supreme Beings, supposed by the Doctor, are both possessed of a liberty of indifference—why must their omnipotence be exercised in the same place, and at the same time? Might not the one exert his omnipotence in *one* part of space, and at *one* period in eternity, and the other in a *different* department, and at a *different* period? If they be possessed of a liberty of indifference, why must they always think alike, and act alike? Why may they not think differently, and act differently? If they cannot *think* differently, *will* differently, and *act* differently, they cannot be possessed of a liberty of indifference, they must be Necessarians. If their wills, intentions, and actions *must* coincide, then they are no longer *Libertarians*; they must be the subjects of moral necessity. Excellent divinity!—Sound doctrine!—not only Calvinism, but the *highest Calvinism*!—So high,

* From the heights of Calvinism the Doctor descends to the depths of Socinianism. P. 24, he writes thus: "While others waste their time in disputing about the nature, person and office of Christ, it is enough for the humble disciple, to be assured that he was invested with divine authority, and that he made known the nature and the will of God; that he pointed out the way to life eternal, and evinced the truth of that doctrine by his resurrection from the dead, and ascension into heaven, where he ever liveth to make intercession for us, and whence he shall

that some very judicious Calvinists have opposed it. It is one of those points on which the celebrated Wither-
 spoon opposed his illustrious predecessor, President
 Edwards.—I am happy, however, in this instance, to
 find Jonathan Edwards, the Calvinist, and Dr. B., the
 Arian, going hand in hand in the support of truth.—
 Dr. B. has proved clearly, that the Deity himself is
 not possessed of a liberty of indifference. But if the
 Deity be not possessed of such a liberty, how can man
 be possessed of it? To say that God is not possess-
 ed of a liberty of indifference, but that man is possess-
 ed of it, would be blasphemy—it would be to say
 that man has more liberty than his maker!—the crea-
 ture than the creator! Such is the blasphemous con-
 clusion, to which every man must be reduced, who
 maintains the doctrine of a liberty of indifference.—
 Should any continue to defend that doctrine, I would
 refer them to the preceding reasoning of Dr. B., which,
 in my opinion, is altogether unanswerable. I would
 say to them, read Dr. B. and become *Calvinists*.

Not only the reasoning, but even the *testimony* of
 Dr. B. in favour of Calvinism, ought to have great
 weight and influence. It is the testimony of an enemy.
 It is the testimony of common sense, bursting the bar-
 riers of a hereditary creed, and forcing its way through
 the deep rooted prejudices of an early education. That

“come to judge both the living and the dead.”—This is a Soci-
 nian creed, and Dr. B. pronounces it quite sufficient!—At one
 time a professed Arian—now a high Calvinist—again a Socinian—
 and all this in that same volume of sermons, which he modestly
 pronounces “consistent with itself and the gospel!”

“——— nil fuit unquam
 Sic impar sibi! ———”

both God and man are possessed of a liberty of indifference, is a tenet, which the Doctor had received by tradition from his fathers. It constitutes an important part of that hereditary creed, handed down by his boasted predecessors, “Halliday and his grandfather, “Drennan and Brown, Mackay and Crombie.” But that the Deity possesses no such liberty, and, of course, that *man* possesses no such liberty, is the dictate of the Doctor’s own common sense : it is the dictate of truth ; and a corner stone of the Calvinistic system.

The extract given above proves two things : first it proves the truth of Calvinism ; and secondly it proves, that Dr. B. does not understand the system he has undertaken to oppose. If he really understood it, there is reason to believe, that he would not oppose it. As his opposition arises from ignorance, I would fervently pray for him and all such, “Father forgive them ; for “they know not what they do.”

OBJECTION VI.

Antitrinitarians, in their attempts to subvert what I regard as the fundamental doctrines of Christianity, first waged war with creeds and confessions, and loudly vociferated Chillingworth’s maxim, “The Bible, “the Bible is the religion of Protestants.” But now finding, that their principles cannot be defended on the broad basis of divine revelation, they retreat to the citadel of the four gospels. Nor are they willing to appeal to these as the standard of doctrine, but only to a few verses, which are found written in them all. The testimony of three evangelists, according to Dr. Bruce,

is not sufficient to establish any important truth! *— Could any thing but conscious weakness account for such timidity and tergiversation?

Our learned author betrays the same weakness and timidity, by deprecating argument and verbal criticism. He criticises, and then condemns an appeal to criticism. He argues, and then condemns an appeal to argument. Is not this to sound a retreat? Is it not to abandon that field, to which he had rashly challenged his opponents? The honest Quaker, when pressed with an argument which he could not answer, very piously exclaimed, "The Lord rebuke thee, O Argument! the Lord rebuke thee!"

OBJECTION VII.

Finally: I object to Dr. Bruce's sermons on the study of the Bible, because they have a chilling and numbing tendency. By sinking the greater part of the sacred volume into comparative insignificance, they have a tendency to lessen men's attachment to it, and, of course, to draw them off ^{from} the reading and perusal of it. By sinking divine truth in our esteem, they are calculated to repress a spirit of inquiry, and to arrest the progress of religious knowledge. But on this objection I shall not insist, as the force of it will appear in the ensuing chapter, to which I now proceed.

* The truth of those charges will appear in the subsequent chapter.

CHAPTER II.

Dr. Bruce's attack on the plenary inspiration of the Scriptures repelled.

HAVING in the preceding chapter stated my objections to the Doctor's mode of managing the controversy, I come now to the defence of those doctrines, which, in his sermons on the study of the Bible, he has so boldly assailed. In "contending for the faith once delivered to the saints," it is sometimes necessary to defend one particular truth, and sometimes another. At present the attack is general. Our learned author, with an intrepidity altogether unparalleled, at least in this country, has attempted to raze the very foundations of the Christian system. He has attacked, not merely the doctrines of the Bible, but the BIBLE ITSELF. That this charge, though awful in the extreme, is not unjust, the following quotations too clearly prove.

Page 60—"Respectfully and gratefully receive that variety of religious knowledge, which is communicated in the Acts of the Apostles, and their Epistles; but fix upon the words of Jesus as the standard of your faith, &c."

Page 49—"It is evident, that we should collect the

“ whole of the Christian doctrine from the words of
 “ Jesus, as recorded in the four Gospels.—For the
 “ knowledge of God, Christ, the Holy Spirit, the terms
 “ of acceptance, and other doctrinal points, we should
 “ depend solely on the gospels.”

Page 87—“ We should interpret their (the Apostles)
 “ reasoning in conformity with his precepts ; not his
 “ precepts by their reasoning.”

P. 50—“ But you are never to set up the authority
 “ of the disciples against that of their master ; nor con-
 “ sider their writings as the primary source of know-
 “ ledge on doctrinal questions, as is too often done.
 “ On the contrary, you should form your opinions from
 “ the discourses of Christ, on every branch of his reli-
 “ gion, and consider the writings of the Apostles as
 “ comments upon them, &c.”

P. 180—“ If I can explain these (the 8th and 9th
 “ chapters of the Romans), it will not be necessary to
 “ occupy your time with any others. If we cannot in-
 “ terpret them conformably to our Saviour’s doctrine,
 “ we should rather abandon them as unintelligible, than
 “ prefer the lower authority to the higher, and what
 “ we cannot understand to what we do.”

P. 91—“ For the general purport of their writings
 “ (the sacred penmen’s writings) coincides with the
 “ declarations of our Lord.”

P. 123—“ Is it not clear, that the authority of our
 “ Lord is paramount to every other ; and that if any of
 “ his Apostles differ from him, their authority must be
 “ set aside ? Is it not absurd to suppose that they
 “ should ; and most of all, that any of them should

“contradict their master and one another, and even themselves.”

P. 26—“Being now well grounded and settled in the genuine doctrine of Christ, as delivered by himself in the Gospels, his faithful followers must take it for granted that the chosen disciples of our Lord taught nothing inconsistent with it,* and that any obscurity in their writings must be cleared up by referring to his own words. He will therefore expound those texts which are hard to be understood by the plain doctrine of their master—the sincere and single-minded reader of the Bible will look to his Saviour as his polar star, and, in perusing the Epistles, will dwell and rely on those points of edification in which the Apostles and their master coincide.”

P. 19—“He will, however, distinguish the history from the divine communication. He will see, that it has been composed by fallible men, but under such direction and superintendence, that though left to themselves, as to peculiarities of style, the narration of ordinary facts, and the insertion of occasional reflections, they hand down the revelation itself, as it was actually made.”

In confirmation of these sentiments, he quotes with approbation (P. 297) the following sentence from

* If we must take it for granted that “the chosen disciples of our Lord taught nothing inconsistent with his doctrine”—what does our author mean by telling us that the *general purport* of their writings coincides with the declarations of our Lord;—that if any of his apostles *differ* from him, *their authority must be set aside*—and that we should dwell and rely on those points of edification, in which the apostles and their master coincide?—I say, what does the Doctor mean? The most charitable answer is, he means—NOTHING AT ALL.

Grotius—"It was not necessary that the histories (in scripture) should be dictated by the Holy Spirit; it was enough that the writers had a good memory."

Such is the humble rank, to which the inspired Apostles are degraded!—We must not depend upon them for *any doctrine*! The WHOLE of Christian doctrine we must receive from our Saviour, and not from the apostles. On him we must depend SOLELY for our knowledge of doctrines. The writings of the Apostles are only to be regarded—so far as doctrine is concerned—as "*comments*" on the discourses of our Lord. Nay, the Apostles are to be regarded, if our author's doctrine be true, not only in the humble capacity of commentators, but—shall I utter the impiety?—as BAD COMMENTATORS! Our learned author constantly represents the Redeemer's doctrines as *plain*, but those of the Apostles as *obscure*. Of course, the Apostles must be *bad commentators*; for their commentary is *more obscure than the text*! Instead of their commentary explaining our Saviour's text, his text must explain their commentary! "We should interpret," says the Doctor, "their reasoning in conformity with his precepts, and not his precepts by their reasoning!" Now, if the reasonings of the Apostles do not assist us in the interpretation of our Saviour's precepts, they must be *useless commentaries* indeed; and the Apostles themselves *silly commentators*! Such is the impious, but *inevitable* conclusion.

Dr. Bruce maintains, that the authority of the Apostles is *inferior* to that of the Redeemer—that *his* authority is *paramount*—that they were *fallible* men, &c.—As *men*, the Apostles were fallible I grant; but

as *writers of the sacred volume*, they were infallible. The authority by which the whole Bible was written is the same—THE AUTHORITY OF GOD. “All scripture “is given by inspiration of God, and is profitable.”—“Holy men of God spake as they were moved by the “Holy Ghost.” These declarations, I know, refer to the Old Testament Scriptures; but they are equally applicable to the New. Jesus Christ is the author of all the scriptures; both Old and New Testaments. It is on this account, that his name is called “THE WORD OF GOD.” It was the spirit of Christ, which dictated the Old Testament Scriptures. (1 Pet. i. 10, 11.) “Of “which salvation the prophets have inquired, and “searched diligently, who prophesied of the grace that “should come unto you: Searching what, or what manner of time, the SPIRIT OF CHRIST which was in them “did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.”—The same spirit of Jesus that inspired the Old Testament prophets, inspired also the New Testament writers. The Redeemer, in the days of his flesh, had “many things to say and to write,” which the disciples, at that period, could not bear. He, therefore, promised his Holy Spirit, to “teach them ALL THINGS; and “to lead them into ALL TRUTH.” Dr. B. asserts, that the authority of the Apostles is *inferior* to that of the Redeemer; but the Apostle Paul asserts the contrary. He asserts that they are the same. (Gal. i. 11, 12.) “But I certify you, brethren, that the gospel which was preached of me is not after man. For “I neither received it of man, neither was I taught it, “but by the revelation of Jesus Christ.” And to the

Corinthians, he says, "For I have received of the Lord
 "that which also I delivered unto you." The Revelation of John the Divine claims the same high original. It is expressly styled the "*Revelation of Jesus Christ.*"
 —The writer of it "was in the Spirit on the Lord's
 "day;" by the inspiration of that spirit he wrote seven letters to the seven churches in Asia; and assures us, that the prophecies of Divine revelation are the "testimony of Jesus." (Rev. xix. 10.) "For the testimony of Jesus is the spirit of prophecy."

Thus it appears, that the Redeemer is the author of the whole sacred volume. To say, therefore, with Dr. B. that the authority of one part of scripture is inferior to that of another, is grossly absurd; for they were all penned by the same authority. If the authority of the other parts of the sacred volume be inferior to that of the gospels, I ask, What is the difference?—There can be no difference but this, that the authority of the latter is *divine*, and that of the former *human*—or, in other words—That the gospels are *the word of God*; but the rest of the scriptures *the word of man*! —If this is not Deism, it is something very like it.—The Deist, indeed, rejects the *whole* of the Bible, whilst Dr. B. retains, perhaps, one hundredth part of it!

I am quite sensible, that our author sometimes speaks, not only of the gospels, but of the other scriptures, as if they were divinely inspired. His language, however, is so vague, ambiguous, and contradictory, that it is impossible to ascertain his real sentiments. With great respect I call upon him to speak out. Either the other scriptures, as well as the gospels, *are* divinely inspired, or

they are *not*. If he say, that they *are*; then he contradicts his favourite sentiment—*That they are of inferior authority*. If he say, that they are *not* divinely inspired; then he rejects ninety-nine hundredths of the sacred volume, and wants only one hundredth part of being a Deist!

The truth is, that the Doctor's principles appear to me quite subversive of the scriptures of truth. If his views be correct, I do not see that we can place any confidence whatever, in any part of the sacred oracles, not even in *the four gospels*. If I believed, that the sacred penmen were left to themselves, even with regard to style and language, this very circumstance would shake my confidence.*—In prophecies, such as those of Ezekiel, Daniel, and John the Divine; and in other communications, which were above the comprehension of the writers, it is self-evident, that not only the matter, but the *language* must have been inspired. And, even in the recording of those facts or doctrines, which were quite level to the understandings of the penmen, I do not think it at all reasonable to suppose, that they were left to the use of their own language, without any divine superintendence. I do not think it *reasonable*; because I do not conceive that it would have been *safe*. Is it reasonable to suppose that illiterate fishermen, mechanics, &c. could *accurately* record either facts or doctrines? Would they be in no danger of blundering?—of exhibiting to the world erroneous views? Even men of learning frequently fail in giving

* I mean, without divine superintendence.

a true picture of their own ideas. Even Dr. B., whose whole life has been principally employed in the study of languages—even the learned Doctor himself sometimes fails. He fails so far, as to publish doctrines which he does not believe, and to exhibit ideas which he never entertained—nay, he sometimes fails so far, that his language conveys no meaning at all. Does the Doctor believe, that the whole world are saved? Does he believe, that the whole world, prior to the coming of Christ, were damned? Does he believe either of these contradictory doctrines? Surely not: and yet both are taught by our author, as we have seen in the preceding chapter.

In P. 82, he speaks of the attributes of God resulting from the works of creation. Here he has undoubtedly failed in communicating his ideas. He surely knows, that the works of God result from his attributes, and not his attributes from his works.

That he sometimes writes, without any meaning at all, is evident from his second sermon, P. 36. The principle, that the kingdom of God is within us, admits, he assures us, of a rational interpretation. “*In its true sense,*” says he, “*it is the medium between a mystic and a polemic.*” Such is the Doctor’s ‘*rational interpretation!*’ Now, if so celebrated a linguist as the quondam principal of the Belfast Academy, through the improper use of language, teaches doctrines which he does not believe; communicates ideas which he does not entertain; and sometimes writes without any meaning at all; how much more liable to blunder would illiterate fishermen and mechanics be? To expect from such writers, if not divinely directed in their lan-

guage, a correct statement either of facts or doctrines, would be weak and foolish in the extreme.—On the principles of our author, where is the security, that even the *four gospels* contain the true doctrines of Jesus Christ? Where is the security, that they contain a true narration of facts? We are told, that all that was necessary was a good memory. But what reason have we to believe, that even good memories might not fail? What security, that they have not actually failed, and that the scripture history is not really erroneous?

Once more : If the penmen of scripture have interlarded the Bible with occasional observations, how shall such observations be distinguished from the genuine dictates of the Holy Spirit? Any controversialist, when pressed with a text of scripture, might say, "*this is only an occasional, uninspired observation. It will not, therefore, prove your point.*" Thus a wide door would be opened for error; and scepticism might reign to the end of the world.

In a word; If the plenary inspiration of the scriptures be denied, their perfection, as a rule of faith and manners, must be given up. If not entirely inspired by infallible wisdom, how can they be an infallible rule? Surely that which is partly divine and partly human, partly fallible and partly infallible, can never be an unerring rule of faith and practice.

"The Bible, the Bible, is the religion of Protestants," was once a celebrated maxim, the truth of which no Protestant disputed. At present, however, the case is quite different. The maxim is opposed, not only by the church of Rome, but by many Socinian and Arian

divines, particularly by Dr. B. The cry now is not, *The Bible, The Bible*, but *The Gospel, The Gospel*, is our religion. According to our author, the *whole* Bible is not the standard of faith; scarcely one hundredth part of it is entitled to that honour. We should collect, he assures us, the *whole* of the Christian doctrine from the words of Jesus. We should depend, for our knowledge of doctrinal points, *solely* on the gospels. Nay, in the Doctor's bold and daring enterprise of cutting down the standard of our faith, he proceeds still farther. "Hence we may deduce," says he, "not only the sufficiency of scripture in general, but also the sufficiency of every evangelist separately, as to fundamentals."

He argues, that the gospels, either jointly or separately, are the standard of faith, because they contain "all those essential principles, without which we could not be saved." But this reasoning is evidently absurd. It proves too much, and, therefore, proves nothing at all. The five books of Moses contain all that is essential to salvation; and therefore the *Pentateuch* is the standard of our faith. Peter's sermon contains all that is essential to salvation; and therefore *Peter's sermon* is the standard of our faith. Who sees not the extreme weakness and futility of such a mode of reasoning; upon this absurd principle we might set up, not one, but a *hundred* standards of faith.

In curtailing the standard of our faith, the Doctor proceeds to a still more daring length. "From this," says he, (P. 45) "another undeniable inference follows; that no principle which cannot be clearly proved from every one of the evangelists, can be an essential

“ article of faith ; for, otherwise, we must suppose, that
 “ some one of them has omitted an essential truth.—
 “ If then, you be in doubt, whether any doctrine be
 “ necessary to salvation, try it by this test : look for it
 “ in the gospels ; and if you do not find it plainly de-
 “ clared in them all, you may safely conclude, that it
 “ is not essential to the plan of redemption. If any
 “ person attempt to impose a spurious tenet upon you ;
 “ require him to prove it in this manner. If he fail, you
 “ may be assured, that the point in question is not even
 “ an important truth. This I recommend as a sure
 “ guide to conduct you through the intricacies of con-
 “ troversy, and prevent you from being entangled in the
 “ nets of sophistry.”

Let us try the Doctor’s “ sure guide.” I ask, then,
 is the doctrine of forgiving injuries an essential article
 of faith ? Certainly it is ; our author himself will not
 deny it. He assures us, (P. 89,) that God is “ forgiv-
 “ ing to the merciful, and *inexorable* to those who with-
 “ hold pardon and compassion from others.” And again,
 (P. 229,) “ He requires nothing to make him merci-
 “ ful, but to be merciful ourselves ; nothing to make
 “ him placable, but to be meek, lowly, and *forgiving*.”
 According to Dr. B. therefore, forgiveness of injuries
 is a most essential article of faith, and yet, according to
 the same Dr. B. ; it is *no* “ essential article of faith.”
 “ It is not even *an important truth*.” Try it by the
 Doctor’s sure guide. Is it taught in every one of the
 evangelists ? *it is not*. It is taught indeed by *three* of
 the evangelists, and we would naturally suppose, that
 at the mouth of three such witnesses every doctrine
 would be established. These witnesses assure us that

if we forgive not men their trespasses, neither will our heavenly father forgive us our trespasses. But all this is nothing. John omits it; and therefore "*it is not even an important truth!*" The same may be said of the doctrine of repentance.

Thus it appears, that the Doctor's sure guide is a *false guide*. It goes upon the false principle which our author assumes, that all the essential articles of faith are contained in every one of the gospels. He particularly assures us (P. 45), that the apostle John "committed to writing every fundamental doctrine, every thing necessary towards obtaining life eternal." Now, he admits, that forgiving injuries is a fundamental doctrine, and necessary towards obtaining eternal life; and yet John has *not* committed it to writing. It is not "*plainly declared*" in his gospel. Repentance is a fundamental doctrine, and yet not plainly declared in all the gospels.

I ask, now, does the Doctor's book deserve the encomiums he has passed upon it? Is it "*consistent with itself and the gospels?*" Is not his "*sure guide*" at variance with both?

His sure guide is not only a *false* guide, founded on false principles: and an *inconsistent* guide; inconsistent with his own acknowledged creed: it is a *dangerous and destructive guide*—an *ignis fatuus*, calculated to mislead the Heaven-bound traveller, and to plunge him into the gulph of perdition.

Following this guide, men might live and die implacable, and impenitent, and yet *presumptuously hope to be saved!* They might say, "According to Dr. B.'s sure guide, neither forgiveness of injuries nor re-

“penitance is an essential doctrine : it is not even an
 “important truth—we will neither repent nor forgive :”
 and thus they might go down by the sides of the pit
 “*with a lie in their right hand!!!*”

Finally; the Doctor's sure guide is an IMPIOUS GUIDE. It impiously degrades *almost the whole* of the sacred volume. According to it, no truth is important that is not plainly declared in all the gospels. Now, the sermon on the mount is not contained in all the gospels. The Lord's prayer is not contained in all the gospels. His intercessory prayer is not contained in all the gospels. His parables are not contained in all the gospels. His long and affecting valedictory address, recorded in the fourteenth, fifteenth, and sixteenth chapters of John, is not contained in all the gospels.—The institution of the Lord's supper is not contained in all the gospels. Exclude from any one of the gospels whatever is not found in all the rest—exclude, also, the writer's own “occasional observations”—exclude, again, the uninspired “*narration of ordinary facts*”—exclude all these, and then tell me how much will remain. I might venture to assert, that the whole Bible would thus be compressed into *a tract of less than ten pages!*

Addison, in his Spectator, observes, “That if all
 “the books in the world were reduced to their quintes-
 “sence, many a bulky volume would make its appear-
 “ance in a penny paper.” Dr. B. has tried the experi-
 ment. He has subjected the word of God to this re-
 ducing process.—Yes, to a *penny paper* he has reduced
 the quintessence of the *whole sacred volume!* Having
 advanced so far, the transition to Deism is both short

and easy. Nor would the bold and daring attack of infidelity be half so dangerous.

Dr. B. not only *excludes* the scriptures in general from the standard of our faith, but he actually *pours contempt* upon them. As the standard of our faith, he not only represents them as *useless*, but as positively *injurious*. "If Christians," says he (P. 58), "had drawn all their creeds from the words of Jesus Christ, their religion would have retained its primeval simplicity. If the simplicity of the gospel had been thus preserved, uniformity would have also very generally prevailed, and Christians would have kept the unity of the spirit in the bond of peace. This simplicity and uniformity would have preserved it from cavil. The pure doctrine of Christ is a subject of praise, even among sceptics; and their ridicule and invective are generally directed against mysterious and metaphysical innovations, even when their object is, to bring Christianity itself into disrepute. It may be reasonably supposed, that, if the creeds of Christians had remained simple and pure, there would have been fewer occasions for scandal and offence. Their controversies would have been milder and fewer in number, and their conduct, it may be presumed, more peaceable and pure. They would have spoken the truth in love. That great scourge of human nature and disgrace of the Christian church, Persecution, could scarcely have found any pretext for cruelty in the words of Christ. The Christian religion would have so charmed and edified mankind, that it would, by this time, have covered the whole face of the earth. Men would have hailed it as the messenger of glad

“tidings. The prophecies of Christ would have received already, that completion which awaits them at last. All mankind would have become one family, dutifully performing the will of their common father, practising the instructions of their great preceptor, and behaving to each other as brethren. Their swords would have been transformed into plough-shares, and their spears forged into pruning hooks. Men would learn war no more, and would every day become more and more fit for translation into Heaven. The Spirit of God would descend (the Doctor concludes poetically) and rest upon their hearts, like the dove, the emblem of peace, gentleness and love.”

So then, from a creed drawn from the gospels, all blessings and happiness would flow; but from creeds drawn from the *whole word of God*, all evils, natural and moral, have ensued! Is not this to represent the scriptures of truth (the gospels alone excepted) as the pestilential source of every evil? In this representation, is it not more than insinuated, is it not plainly implied—that these sacred oracles have been the means of destroying the primeval simplicity of religion, of fomenting divisions, and of banishing from Christians the unity of the spirit in the bond of peace?—that they have exposed Christianity to the cavil, the ridicule, and invective of sceptics; destroyed the simplicity and purity of creeds; furnished occasions for scandal and offence; encreased and exasperated controversies; and ultimately destroyed purity and peace?—That to *them* may be imputed persecution, cruelty and war?—that to *them* may be ascribed all the Heathenism, Mahometanism, and infidelity, which at present deform the face

of this globe?—that but for *their* baneful influence (I shudder as I write) the Christian religion would, by this time, have covered the whole earth?—that by their baneful influence, the completion of the prophecies is retarded, the union of mankind into one family counter-acted, men prevented from doing the will of their Heavenly Father, from practising the instructions of their great Preceptor, from behaving to each other as brethren, and, finally, from enjoying the pacific and beneficent influences of the blessed Spirit of God?—If all these insinuations and implicit charges be just, the blasphemous conclusion would follow—*that the greater part of the Bible is not a BLESSING but a CURSE!*

The insinuations, however, are unjust, and the charges groundless. The true state of this matter is the very reverse of the Doctor's representation. The Doctor recommends a partial creed—a creed drawn from a part of Revelation, from the Gospels alone.—The want of such a creed, he represents, as the baneful source of all our woes. Now, the very reverse, I am convinced, is the fact. The evils complained of originate, not from creeds founded on the whole of revelation, but from *partial creeds*, creeds drawn from particular parts of the sacred volume—creeds like that which we find recommended, praised, and adopted by the learned Doctor.*

The foundation of creeds, in my humble opinion,

* After all his invectives against them, it appears that the Doctor, at heart, is no enemy to creeds. No man ever extolled creeds more, than he has eulogized those *partial ones*, which he would wish to be drawn from a *part* of revelation—from the gospels alone.

should be no narrower than that of the church of the living God. Like that sacred edifice, they should rest on the broad basis of the scriptures. To narrow the foundation of the Christian faith, as our author has done—to circumscribe Christian doctrine—to abridge the sacred volume—to exclude the Old Testament, and the greater part of the New, from the creed of the Christian, is to subvert the Christian faith, and overturn the Christian system—it is an attempt to tear away the greater part of that imperishable foundation, on which the church of God is built. Vain and fruitless attempt!—When the Doctor has first inverted the highest pyramid of Egypt—when he has succeeded in placing that stupendous pile of building on its apex instead of its base—then, and not till then, let him attempt to invert the church of God, by endeavouring to poise that glorious fabric on the narrow pivot of a few pages, instead of rearing it on the broad basis of “*the Prophets and Apostles, Jesus Christ being the chief corner stone.*”*

* The Antrim Presbytery, in their petition to the House of Commons, make the following declarations:—“That your petitioners are so far from entertaining any sentiments derogatory to the Holy Scriptures, that they do believe, that there, and there only, can be found the true unpolluted doctrine of Christ crucified—that they invariably appeal to the sacred volume for the truth of what they teach, and are at all times ready to reject any opinion, that can be shown to be at variance with the word of God.”

According to this declaration, the members of the Antrim Presbytery hold no sentiments derogatory to the Holy Scriptures.—With what truth Dr. B. could sign such a declaration, let the reader of the preceding pages judge! That the sentiments, on which I have been animadverting, are not only derogatory, but HIGHLY derogatory to the Holy Scriptures, no unprejudiced person can deny.

Whilst degrading the other Scriptures, our author exalts the Gospels too high. This, to a superficial thinker, may appear impossible; but it is not. We exalt them too high, when we raise them on the ruins of the other Scriptures. We exalt the Gospels too high, when, with D. B., we vainly imagine, that creeds drawn from them must be necessarily pure, calculated to eradicate all evil, and to introduce all good. What, I ask, is in the words of Jesus Christ, which prevents *them* from being perverted, as well as the other Scriptures? NOTHING.—Notwithstanding all the Doctor's high encomiums on the Gospels—and they are worthy of encomium—have they not been *actually* perverted? THEY HAVE.

What words have been more perverted than these, “Thou art Peter, and upon this rock will I build my church?” Has not the supremacy of the Pope been founded upon them?

What words have been more perverted than these, “This is my body. Except ye eat the flesh, and drink the blood of the son of man, ye have no life in you?” Has not the monstrous doctrine of transubstantiation been founded upon them?

The declarations of the Antrim Presbytery, I regret to say, are ambiguous and equivocal. They declare, that the doctrine of Christ crucified may be found in the Holy Scriptures. How found?—as a few grains of wheat in a bushel of chaff? This, as we have already seen, appears to be Dr. Bruce's view of the subject!

They declare again, that they appeal invariably to the sacred volume for the truth of what they teach. But how do they appeal to the sacred volume? Do they appeal to the *whole* of it, or only to the *one hundredth part* of it? Do they make the *whole* of it the standard of their faith, or only a few pages? What a pity that the Presbytery were not more explicit?

What words have been more perverted than these, "Except ye repent, ye shall all likewise perish?" Has not the doctrine of penance been founded upon them?

What words have been more perverted than these, "Whosoever sins ye forgive, they are forgiven?" Has not the blasphemous doctrine of indulgences been founded upon them?—Thus it appears, that the Doctor's fine theory is contradicted by facts. Facts prove, that the most monstrous and abominable creeds have actually been drawn from the *very words of our blessed Redeemer!*

After extolling the Gospels too high, by raising them on the ruins of the other Scriptures, he finally degrades them, by admitting that "*they have produced unhappy effects on our perverse and crooked generation.*" Neither the Gospels, nor any other part of the Scriptures, ever "*produced unhappy effects.*" They may be the innocent *occasions*, but can never be the *causes* of evil.*

Having examined the Doctor's "SURE GUIDE," let us now attend to his "SAFE RULE."

Page 39, he writes thus: "But, the question, to which I mean chiefly to confine myself, at present, relates to disputed doctrines. Here, if you were asked, Understand ye what ye read? you might well reply, How can we, except some man guide us?—And then the question recurs, Who shall guide us?"

* I do not impute this to the Doctor as a designed charge upon the Gospels. It is only one of those numerous instances in which he has failed in expressing what he meant. In the present case, he has unintentionally degraded the Gospels, by confounding the distinction between an occasion and a cause.

“ What direction shall we look to in controversy ? To
 “ whom shall we apply, when learned men and whole
 “ churches differ ? How shall the people decide, when
 “ their teachers, and other learned divines, disagree ?
 “ This is an interesting question, at all times ; and
 “ never more so, than at present, when religious con-
 “ troversy is so much the vogue.

“ Perhaps, the shortest answer that can be given, is,
 “ Let them alone. Let them differ, and do you adhere
 “ only to those points in which they all agree. Chris-
 “ tians must necessarily coincide in opinion, upon many
 “ important truths. We may, I believe, safely say, that
 “ they concur on every doctrine, which can justly be
 “ called fundamental. Their agreement on these,
 “ while they differ on other points, is a strong reason
 “ for embracing them : their difference upon subordi-
 “ nate doctrines must excite a suspicion, that they may
 “ not be true ; and a belief, that they are not essen-
 “ tial. So that, if there be any tenet, upon which
 “ you have not the means of attaining to a rational be-
 “ lief, you had better leave it among polemics and
 “ controversialists, till they agree among themselves ;
 “ and, in the mean time, addict yourselves to those
 “ practical, edifying, and well established principles,
 “ in which they concur. This is the safest general
 “ rule that I can give to you.”

So, then, with regard to all those doctrines which
 have been disputed, the safest rule Dr. B. can give, is,
 “ LET THEM ALONE.” Now, really, if our learned
 author had no better rule to give than this, with great
 submission, I conceive, it would have been infinitely

better to have given *no rule at all*. I shall assign my reasons.

Taking the Doctor's safe rule in their hands, the plain illiterate part of his congregation might reason thus : " Whether any day be holier than another, is a point disputed by learned divines ; *we will therefore let the observance of the Christian Sabbath alone*. It cannot be a matter of any great importance, whether we spend it in religious services, or in business and amusement.

" *Baptism* is a disputed point : we will '*let it alone*.' We will not have our children baptized ; for it is of no importance whether they are baptized or not.

" *The Lord's Supper* is a disputed point : we will '*let it alone*.' Whether we commemorate the dying love of Jesus or not, is a matter of no importance.

" Secret prayer, family worship, social worship, public worship, in a word, all divine ordinances, public and private, are disputed points : according to the safe rule of our good minister, Dr. B., we will '*let them alone*. We will neither worship God in public nor in private. Attendance on such ordinances can be of no importance.—Particularly, we will '*let the Bible alone* ;' for whether the laity should read it at all has been matter of dispute ; and at present it is disputed whether we should read it without note or comment.—We will leave the Bible among polemics and controversialists, till they agree among themselves about the reading of it.

" *We will let the moral law alone* : for whether we are obliged to keep it or not, is a matter of dispute among learned divines. It is therefore a matter of

“no consequence, whether we study to keep the com-
 “mandments of God, or live in the open violation of
 “them—whether we study purity in heart, speech and
 “behaviour; or live in rioting and drunkenness, cham-
 “bering and wantonness; giving ourselves up to work
 “all uncleanness with greediness. The difference can-
 “not be great: for some sects have maintained that
 “good works are so far from being necessary, that they
 “are obstacles to our salvation. According to the safe
 “rule of our good minister, we will *let the moral law*
 “*alone!*”

But I must now stop. I cannot go farther into detail. To point out all the absurdities of this “SAFE RULE,” would fill volumes. If this safe rule of the Doctor’s be a good one, where are all our peculiar principles as Dissenters? All these principles were disputed principles. They were, therefore, of little importance; and yet our forefathers shed their blood in defence of them. According to the Doctor’s safe rule, they “*died as a fool dies!*”

Again: If the Doctor’s “safe rule” be a good one, what becomes of all our peculiar principles as Protestants? What becomes of all the peculiar doctrines of the Reformation—those doctrines, which the martyrs sealed with their blood? They were all disputed doctrines, and, therefore, unimportant. The blood of the martyrs was shed in vain!

In one sense, indeed, the Doctor’s rule must be acknowledged to be a safe one.

No rule could be safer for the church of Rome.—
 It would have put an extinguisher on the Reformation. With regard to the disputed doctrines, our au-

thor would have said, “ *Let them alone. Leave them among the polemics and controversialists, till they agree among themselves.*” Now, as they have not yet agreed among themselves, the Reformation would not have yet commenced ; Dr. B. and his hearers would have been, at this very moment, staunch Catholics, in the warm embraces of the old mother church !—My readers will forgive me, if, impelled by the force of truth, I proceed still farther, and say :

NO RULE COULD BE SAFER FOR THE KINGDOM OF SATAN. If universally adopted, it would have effectually secured the perpetuity of his reign, and the integrity of his empire. With great deference, I call upon Dr. B.—I call upon all the Arians in the world—to mention, if they can, *one single truth*, which Satan and his emissaries have not disputed. Under the Old Testament dispensation, Satan’s emissaries, his false prophets, opposed and disputed those truths delivered by the prophets of the Lord. Would Dr. B. have said on this occasion, “ *Let those disputed truths alone, till the prophets agree among themselves ?*” —A safe rule indeed for Satan’s kingdom ! The Old Serpent himself could have invented none better.

Again : In the commencement of the Christian era, Satan’s false apostles opposed and disputed the doctrines taught by the true apostles of Jesus Christ. (2 Cor. xi. 13, 14, 15.) “ For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel ; for Satan himself is transformed into an angel of light. Therefore, it is no great thing, if his ministers also be transformed, as the ministers of righteousness, whose end shall be ac-

“ cording to their works.” When the apostles of Jesus and those of Satan were thus disputing the great doctrines of the Gospel, would our author have said; “ *Let those doctrines alone.* Leave them among the “ polemics and controversialists, till they have agreed “ among themselves?” No rule in the world would have contributed more effectually to the safety and prosperity of Satan’s kingdom ! On the principle of this rule, the Christian religion could have never been propagated.

As Satan had his false prophets under the legal dispensation, and his false apostles at the commencement of the Christian era, so in every subsequent period of the church, at least till the time of the millenium, he has had, or will have, his false teachers. Our Saviour warned us against such seducers. (Matthew, viii. 5.) “ Beware of false prophets, which come to you in sheep’s “ clothing ; but inwardly they are ravening wolves.”— The apostle Peter sounds the alarm, and puts the church on her guard against the intrusion of men, who would “ come in unawares, and privily introduce “ damnable heresies, denying the Lord that bought “ them, and bringing upon themselves and their followers swift destruction.” The apostles Paul, Jude and John, all blow the trumpet and sound the alarm. Their injunctions to us are, “ Beware ! Beware ! Be “ not deceived. Let no man beguile you. Stand fast “ in the faith. Contend earnestly for the faith once “ delivered to the saints. Stand fast in one spirit and “ one mind, striving together for the faith of the Gospel.”—With these *apostolic* injunctions, the advice

of Solomon is completely in unison ; “ *Buy the truth, and sell it not.* ”

From these observations it is abundantly evident, that “ the Devil, our adversary, is still going about as “ a roaring lion, seeking whom he may devour.”—That he is still opposing the truths of the Gospel. The adoption of the Doctor’s safe rule would be a base desertion of truth, and dereliction of duty. Instead of “ *resisting the Devil, that he may flee from us,* ” it would be a surrendering to Satan at discretion. It would be leaving his emissaries in undisturbed possession of the field. No, Doctor Bruce ! The friends of the Redeemer are not so cowardly. Rallying round the standard of truth, in the name of their God they will display their banners : nor will they leave the field till they “ *see Satan falling like lightning from heaven to earth* ”—till they see truth bursting through the clouds of error, and “ the knowledge and glory of the “ Lord covering the earth, as the waters cover the “ sea.”

If the Doctor’s safe rule be adopted, what becomes of all his own principles?—his principles as a Protestant?—as a Dissenter?—as a Presbyterian?—as a member of the Antrim Presbytery ? What becomes of the doctrines taught in his volume of sermons—the same doctrines which were taught previously by “ *those eminent ministers, Halliday and his grandfather, Drennan and Brown, Mackay and Crombie* ”—the same doctrines which were taught for a century past, by the Presbytery of Antrim ? These are all disputed doctrines ; and this very circumstance, according to the Doctor’s own acknowledgment, “ *must excite a suspicion that*

“ they may not be true.” Why then should he preach those suspicious doctrines? Why did his boasted predecessors, for a century past, preach those suspicious doctrines? Why do all the other members of the Antrim Presbytery, as well as himself and his son, continue to preach those suspicious doctrines? What! the Presbytery of Antrim preaching, for a century, doctrines confessedly suspicious! Tell it not in Gath! publish it not in Askelon! lest Deists should rejoice; and Infidels triumph.

I have dwelt the longer on the Doctor's safe rule, as I believe it to be a rule too generally adopted; and a rule fraught with incalculable mischief. Why are so many Dissenters returning to the bosom of the church of England? Why are so many Protestants returning to the bosom of the church of Rome? I answer, our author's safe rule, and other kindred maxims, have a powerful influence in producing these effects. “No matter what we believe, if we are sincere.” “Those doctrines, about which good men differ, cannot be important.”

“For modes of faith let graceless zealots fight:

“His can't be wrong, whose life is in the right.”

These have been the prevailing, fashionable maxims of the past century—maxims, as unphilosophical, as they are unscriptural—maxims, which separate theory and practice—maxims, which confound truth and error; absurdly representing both as equally favourable to virtue! Upon the principle of such maxims, it is natural to ask, Why did those graceless zealots, Luther, Calvin, Zuinglius, and the rest of our reformers, fight with the church of Rome about modes of faith? Why

did they throw all Europe into flames for no purpose? "*These graceless zealots*"—may the patrons of such maxims say—"acted as fools by destroying the peace of Christendom; but we are men of pacific dispositions, and will show our superior wisdom, by returning to the bosom of our mother church." "*A part of all will be saved.*" "*When we go to Heaven, it will never be asked, Are you Catholics, Churchmen, or Dissenters?*"—I ask any man of candour—any man capable of the slightest reflection—Have not such "*safe rules*" and *liberal maxims* a direct tendency to stop the march of mind—to arrest the progress of Reformation—and to lead us back into darkness and Popery?

How different the sentiments of our blessed Redeemer and his Apostles! "Sanctify them through thy truth; thy word is truth." "God hath chosen you to salvation through sanctification of the spirit, and belief of the truth." "Because they received not the love of the truth, that they might be saved, God gave them over to strong delusions to believe a lie, that all might be damned who believe not the truth." "Come out from among them, my people," &c.

Nearly allied to the Doctor's sure guide, and safe rule, is the following maxim laid down in his treatise on the Being and Attributes, (P. 12): "It is also a law of our nature, that we cannot discredit testimony, when sufficiently strong." Though this maxim, at first sight, appears quite plausible; yet, if duly examined, I humbly conceive, it will be found to subvert the foundation of the Christian system, and to lead directly to Deism, to Atheism, and to blasphemy.

—These assertions are strong, I acknowledge. That they are not *too* strong will appear, I am convinced, by the following syllogisms :

“ It is a law of our nature, that we cannot discredit testimony, when sufficiently strong.”

But the testimony in favour of the truth of Christianity, has been discredited ;

Therefore, the testimony in favour of the truth of Christianity, was not sufficiently strong.

Does not this syllogism, founded on the Doctor's maxim, level to the dust the whole fabric of Christianity ? Does it not lead directly to DEISM ?

Again : “ It is a law of our nature, that we cannot discredit testimony, when sufficiently strong.”

But the testimony, which God has given in favour of the truth of his own being and attributes, has been discredited ;

Therefore, the testimony, which God has given in favour of the truth of his own being and attributes, is not sufficiently strong !

I ask again : Does not this syllogism, founded on the Doctor's maxim, lead directly to ATHEISM ?

Once more : “ It is a law of our nature, that we cannot discredit testimony, when sufficiently strong.”

But the testimony God has given of his Son, the testimony which the Son has given of the Father, and the testimony which the Holy Spirit has given of both, have been discredited ;

Therefore, the testimonies of Father, Son, and Holy Ghost, are not sufficiently strong !

Whether or not this syllogism, founded on the

Doctor's maxim, leads to *blasphemy*—let the reader judge.

If testimony, when sufficiently strong, cannot be discredited; neither faith is a duty nor unbelief a sin. Necessity of nature is quite incompatible with virtue and vice, praise and blame. Hence it is, I humbly presume, that the unphilosophical, and unscriptural ideas of the innocence of error,* and the trivial importance of truth, have gained such currency in the present age. When testimonies or doctrines are discredited, the fault must be either in the evidence, or in the mind that perceives it. Now, with regard to the doctrines of the Bible, or the testimony in favour of the truth of Christianity, what Christian would say, that the fault is in the evidence? God never requires of his rational creatures any thing unreasonable—any thing naturally impossible. If he requires men to believe in the truth of Christianity, he has given sufficient evidence of that truth. If he requires men to believe in the doctrines of the Gospel, he has given sufficient evidence of the truth of those doctrines. It is on this principle alone, that

* Dr. B. maintains that error may not only be innocent, but *righteous* and *holy*! The well instructed Christian, he assures us (P. 157), will see—"that while he adhered to the gospel he was "at least safe: that the sincere profession of a holy and righteous faith, though it were erroneous, must be pleasing to a holy and "righteous God." What! Holy and righteous erroneous faith! What a combination of words! "*Pious frauds*" are not more monstrous, than *holy and righteous errors*. It is not more blasphemous to affirm, that the God of holiness may delight in sin, than to assert, that the God of truth must be pleased with error!—Need we be at all astonished that Infidels exclaim, Priestcraft! and Imposture! when we hear an *erroneous* faith not only pronounced *innocent*, but *righteous and holy*, by a learned Divine, a Doctor of Divinity?

faith is a duty, and unbelief and error, sins. The understanding is the judge, bound to give a verdict according to evidence ; but the judge may be bribed.—The will, the affections, the appetites and passions, blind the understanding, pervert the judgment, and influence the belief. It is almost proverbial, that what we wish we easily believe ; and that—

“ A man convinced against his will

“ Is of the same opinion still.”

If error, unbelief, Deism, and even Atheism, arose purely from the exercises of the understanding, without any concern of the will, the affections, the heart ; they would not be criminal. But the case is quite otherwise. Each of these is highly criminal ; because the decision of the judgment is perverted by the influence of the will, the affections, and dispositions of the heart. It is “ with the *heart* man believes”—there is “ an evil *heart* of unbelief”—“ the fool says in his *heart*, “ There is no God.” This is a subject of great delicacy and importance. Confounding the pure acts of the understanding, with those which are influenced by the will and inclination, has induced men of the greatest talents, to consider error, unbelief, Deism, and even Atheism, as innocent. A remarkable instance of this we have in Brougham’s inaugural address, in Glasgow University ; and in his speech in the House of Commons. In the former, he represents a man, as having no control over his belief, and as no more accountable for it, than for the “ hue of his skin, or height of his *stature*.” In the latter, he declares, “ that if a man were an Atheist, or an Infidel, it was his misfortune, not his fault ; and that he should be viewed

“with pity, not with blame.” All this proceeds upon the erroneous hypothesis, that our wills, inclinations, appetites, passions and prejudices, have no influence on our belief. Were the premises true, the conclusion would be unavoidable; but the premises are false, and therefore the conclusion is erroneous. It is equally opposed to the philosophy of the human mind, and the infallible dictates of divine Revelation. “*He that believeth not shall be damned.*” And this is the condemnation, that light is come into the world, and men love darkness rather than light; because their deeds are evil.” (2 Thes. ii. 10, 11, 12.) “Because they received not the love of the truth, that they might be saved. God shall send them strong delusion, that they should believe a lie, that they all might be damned, who believe not the truth, but had pleasure in unrighteousness.”

By confounding what is natural with what is moral, some orthodox divines have fallen into the same error.

MacGowan in his letters to Priestly, speaking of those who are grossly erroneous, says: “They are certainly more properly objects of my pity, than of my resentment. With as much propriety might I be offended with a poor man, who was born blind, and continues so, because he is not a judge of colours; or with a deaf man, because he understands not the harmony of sounds.” Thus the acute and penetrating MacGowan stumbles on the same ground with our great Parliamentary Orator. He stumbles by confounding natural with moral blindness. The cases, however, are completely distinct, and altogether different. The man born blind says, “Lord that I might receive my

“sight.” On the contrary, those who are morally blind, *hate* the light; they *love darkness rather than light*. This is their condemnation. This is the ground of their criminality and guilt.*

By what I have written in the preceding pages, I do not mean to deny, that some parts of the sacred volume, and that some doctrines of divine revelation, are more important than others; but I maintain that they are *all* important.—They are all necessary—necessary to complete the glorious fabric of divine truth.—We hear much of essential truths, fundamental truths, &c.—It is true, indeed, that the removal of foundation stones is the speediest mode of destroying a building; but it is no less true, that a greater number of houses are ruined by the deficiency of their slates, pinnings, mortar, &c. than by the razing of their foundations.—What wise man would say, when robbers are attacking his house, “Let them alone.” If the foundation stones are safe, the other parts of the house are of inferior importance?

All the parts of the human body are not equally important, but they are all necessary to complete the frame. “The eye cannot say unto the hand, I have no need of thee; nor, again, the head to the feet,

* I had intended to proceed farther in the discussion of this subject; but, with much surprise and pleasure, I find myself anticipated by an able defender of the faith of the Gospel—the Rev. Dr. Wardlaw, Glasgow. This pious and learned divine has published two sermons in refutation of those very sentiments, which I had previously marked out as the subject of animadversion.—These sermons I would recommend, as useful and important—giving at once a scriptural and philosophical view of this difficult subject.

“ I have no need of you. Nay, much more those members of the body that seem more feeble are necessary.” The same is the case with regard to the different parts of the Bible. They are not all *equally* important ; but they are all necessary—necessary to complete one glorious body of divinity. The amputation of a leg, an arm, or even a finger or a toe, destroys the uniformity, and mars the beauty of the human body. Who would not contend for his feeblest members, as well as for his head or his heart ?—On similar principles, what true Christian would wilfully suffer the body of Revelation to be maimed or mutilated ? That man is not worthy of the name of a Christian, who would wilfully surrender “ one hair or hoof ” of truth. She was not the true mother of the child, who unfeelingly exclaimed, “ Let it be neither mine nor thine, but divide it.”

CHAPTER III.

The Supreme Deity of Jesus Christ defended.

SECTION I.

His names—particularly the names JEHOVAH and GOD.

IT is, I conceive, no contemptible proof of the doctrine I advocate, that the opponents of our Lord's Divinity feel it necessary to depreciate the sacred oracles. No man can degrade the *Son* of God, till he first degrade the *Word* of God. Having, in the preceding pages, endeavoured to repel our author's attack on the plenary inspiration of the Scriptures, we shall now proceed to defend the Supreme Deity of our blessed Redeemer.

The reader of these pages may be anxious to know, why the defenders of the Divinity and Atonement of Jesus Christ appeal more frequently to the Epistles than the Gospels. The reason is this : In the Epistles those doctrines are *more clearly taught*. Were the question put, Why more clearly taught by the Apostles than their Master ? I answer, first, " Even so, Father, for " so it seemed good in thy sight." This is a sufficient

answer to all those who do not suppose their own wisdom superior to the wisdom of God. In the second place, I answer the question by asking another. Why were more souls converted by one sermon of the Apostle Peter, than by all the sermons which his Master preached during his life? Thirdly, I answer, Had the Master taught the doctrines of his Divinity and Atonement, as clearly as those doctrines were afterwards taught by his Apostles, he would have counteracted the end of his mission. Had so much light been shed upon his character, the princes of this world would have known him; and “had they known him, *they would not have crucified the Lord of Glory.*”—Does Dr. B., by wishing to confine us to the Gospels, mean to reject that flood of light poured on the character of our Redeemer after his ascension? Does he wish to reduce us to that partial light under which our blessed Lord was crucified? Could he succeed in this unhallowed attempt, I have no doubt in saying, as human nature is the same in every age, multitudes would homologate the crime of the Jews, they would cry out, “Away with him, away with him.” “Crucify him, crucify him.” They would “crucify afresh the Son of God, and put him to an open shame,” by degrading his person and vilifying his blood; by denying his Divinity and rejecting his Atonement.

In defending the Supreme Deity of the Son of God, I shall follow neither the Doctor’s “sure guide” nor “safe rule;” but the direction of our blessed Lord himself, “Search the Scriptures; for they are they which testify of me.”

Our author’s attack on the Deity of our Redeemer

is not very formidable. Out of his own mouth he stands condemned. To enable me to prove, that the Lord Jesus is "Over all, God blessed for ever," I need ask nothing more than what the Doctor himself admits. In his Being and Attributes (P. 161), he says, "The self-existence of the Deity is expressed by his name JEHOVAH." And, in his sermon on the pre-existence and example of Christ, he observes (P. 133), "We have every reason to believe, that the Patriarchal and Mosaical dispensations were conducted, under God, by the agency of one Supereminent Being, denominated the Angel of the Covenant, the Angel of the Lord, and JEHOVAH." In one volume the Doctor grants, that the name JEHOVAH denotes self-existence; and in the other he admits, that Jesus is JEHOVAH.—Jesus, therefore, must be self-existent, and thus the self-existence of the Redeemer, and, of course, his Supreme Deity, are proved by Dr. Bruce himself.—Jesus Christ is proved to be, what our author, elsewhere, strenuously denies—"the *underived and self-existent cause of all.*"

The name JEHOVAH is the distinguishing, appropriate, and peculiar name of the Supreme Being. This is granted by some of the most sensible Antitrinitarians. Yates, in his reply to Wardlaw, says, "JEHOVAH, it is well known, is used in the Old Testament as the peculiar and appropriate name of the Supreme God." And Dr. Bruce himself grants, that this peculiar and appropriate name of the Supreme God, is also the name of our Lord Jesus Christ.—After this, "What need of further witness? Have we not heard from his own mouth?" Is not the conclusion inevitable—that

Jesus Christ is the Supreme God ? Should any person think, that the Doctor has betrayed his own cause ; or, should any person deny, that the name JEHOVAH is the appropriate, peculiar, and incommunicable name of the Supreme God ; I would refer him to the following texts. I shall quote them as they stand in the original, substituting the word JEHOVAH for LORD ; for the English reader will observe, that when the word Lord is printed in capitals, the original is JEHOVAH. When God proclaimed his name to Moses, (Ex. xxxiv. 5, 6), he passed by and proclaimed “ JEHOVAH, JEHOVAH.”—(Amos, v. 8), “ JEHOVAH is his name.”—(Amos, ix. 16), “ JEHOVAH is his name.”—(Hosea, xii. 5), “ JEHOVAH is his memorial.”—(Neh. ix. 6), “ Thou, even thou, art JEHOVAH alone.”—(2 Sam. xxii. 32), “ Who is God save JEHOVAH ?”—(Psalms, lxxxiii. 18), “ Whose name *alone* is JEHOVAH.”—(Isaiah, xlii. 8), “ I am JEHOVAH, that is my name ; and my glory I will not give to another, neither my praise to graven images.”—From these, and a multitude of other texts, it is abundantly evident, that JEHOVAH is that name which exclusively belongs to the Supreme Being. It is a name which he possesses in common with no other being.—The glory of it he will not give to another.

In the Old Testament our blessed Redeemer is not only denominated JEHOVAH, but JEHOVAH OF HOSTS, “ HOLY, HOLY, HOLY JEHOVAH OF HOSTS : THE WHOLE EARTH IS FULL OF HIS GLORY.” By an inspired commentator this sublime description is applied to our Lord Jesus Christ (John, xii. 41,) “ *These things said Esaias, when he saw his glory and spake of him.*”

Now, if the name JEHOVAH, that glorious and peculiar name of Deity, and not only the name JEHOVAH, but JEHOVAH OF HOSTS, be given to our Lord Jesus Christ ; will Socinians and Arians venture to say, that our blessed Redeemer is not the Supreme God ?—that he is only a *creature*, an *angel*, or a *man*?—Such was the veneration with which the name JEHOVAH was regarded among the Jews, that they conceived it a kind of impiety to utter it : they treated it as ineffable, and substituted another in its stead.—Now this great and dreadful name of the Deity, this name which the Supreme God claims as his exclusive prerogative, and which he declares belongs to none but himself, is also the name of JESUS CHRIST. This is granted by Dr. B., and is evident—as we shall afterwards see—from a multitude of portions of Old Testament scripture. Doctor Bruce, therefore, and all Socinians and Arians universally, are necessarily reduced to this dilemma—*they must either deny that the Supreme God has any peculiar name by which he may be distinguished from his creatures—they must deny this in the face of all those texts, quoted above—or then they must grant, that Jesus Christ is THE SUPREME GOD.**

Our author asserts, that “ the instances in which the “ title God is applied to Christ, are very rare ; and attended with no greater difficulty, than those in which “ he is styled a man.” To find Arians balancing such

* To evade the force of the preceding dilemma, should any allege that the Supreme God has some *other* peculiar name, and not the name JEHOVAH, I challenge them to the proof. Let them produce it if they can.

difficulties, is not strange. In either of the cases mentioned by the Doctor, the difficulties—on the Arian hypothesis—are great indeed—*insuperably great*. We feel none of them : they are peculiar to the Arian system.—In the sacred volume, Jesus Christ is declared to be a *man*, and we believe him to be *really* a man. Jesus Christ is declared to be God, and we believe him to be *really* God. Arians believe *neither*.—The Bible affirms that the Redeemer is *God* ; but Dr. B. affirms that he is a *creature*. The Bible asserts that the Redeemer is a *man* ; but Dr. B. asserts that he is an *angel*. These contradictory assertions, notwithstanding the boasted simplicity of the Arian scheme, present to the mind great and insuperable difficulties. On the absurdity of Arian ideas, with regard to the humanity of Jesus Christ, I cannot deny myself the pleasure of laying before my readers the following observations—observations which characterise the Logician, the Philosopher, and the Divine. They are extracted from the introduction prefixed to Stuart's answer to Channing :

“ Those who ascribe to him (the Redeemer) true
 “ Divinity and Humanity, do so from conviction, that
 “ no other view does justice to the varied exhibitions of
 “ his character in the Scriptures : They think that
 “ even the Arian hypothesis, which has been often re-
 “ commended, particularly in a late publication, (Dr.
 “ B.'s sermons) as avoiding all the difficulties of other
 “ schemes, and “ having none of its own, except such
 “ as must attach to any supernatural interposition,” is
 “ essentially defective in two respects : not only as fall-
 “ ing short of the majesty ascribed to him—but is op-
 “ posed to the most obvious accounts of his humanity.

“ The latter circumstance deserves particular attention.
 “ Many do not seem to be aware, that, on such a hy-
 “ pothesis, the humanity of the Saviour is as completely
 “ rejected as his Divinity. According to this fashion-
 “ able view of his person, he was not man. He had
 “ merely a human body, but not a human soul. The
 “ only intelligent principle connected with the body
 “ was a pre-existent spirit, of a distinct and superior
 “ order, who condescended to adopt it as a frame or
 “ residence ; and who thus possessed only the outward
 “ form, the shell of humanity.” Now, it may be ask-
 ed, What constitutes a human being? Dr. B. says,
 by man “ we mean only a human body, inhabited by
 “ a rational soul. The origin, or peculiar properties
 “ of that soul, excepting reason, do not come within
 “ our consideration.” “ But were a person of plain
 “ common sense asked, whether an Angel connected
 “ with a body like ours was really a Man, would he not
 “ feel that there was a trifling with common and obvious
 “ language in the very question? Does not the term
 “ Man, primarily refer to the intelligent principle con-
 “ nected with the body ; and to some peculiar properties
 “ of that principle, by which it is distinguishable from
 “ other orders of intellectual existences? It is surely
 “ not any rational principle connected with a human
 “ body, that constitutes humanity. The general prin-
 “ ciple of reason may exist, while the laws to which it is
 “ subjected in different beings, may vary so much as to
 “ form distinct orders of intelligences. To constitute
 “ a human being, therefore, requires a rational prin-
 “ ciple, having all the faculties and capacities, and all
 “ the laws of thought that are common to the species

" and form their distinguishing characteristics.—Such is
 " the accuracy of Doctor Bruce's definition of Man ;
 " to which, he says, " Jesus conformed in every thing."
 " According to such a definition, could it be said of
 " him, that " he was in all things made like unto his bre-
 " thren ?" Even if this supposition were made, it would
 " still be a question, whether it is consistent with possibi-
 " lity ? Have we any reason to believe, that the organ-
 " ization of the human body could be adapted to an in-
 " telligence of a different nature from the human mind ;
 " or could be the means of awakening in it sensations,
 " ideas, and emotions ? Every thing about our consti-
 " tution shows, that there is the nicest and most delicate
 " adaptation of the corporeal frame, to the peculiarities
 " of the rational principle which we possess ; whilst we
 " have reason to think that a change in either would
 " disturb the whole economy, and derange all the laws
 " of thought. It should thus be seriously considered,
 " whether the Arian hypothesis does not involve diffi-
 " culties and mysteries, as great as those which it pro-
 " poses to avoid ; and whether it is more consistent with
 " the known laws of human thought, than with the
 " plainest declarations of Scripture."

In that same page (111) on which the previous
 animadversions are made, we find the following asser-
 tions :—" A spirit, therefore, of superior excellence
 " may, if it be the will of God, occupy a human body ;
 " as we are assured that angels have done."* Now,

* I take it for granted, that the case of demoniacs was not
 contemplated by the Doctor. In that case it was not mere bodies
 that were possessed ; but bodies previously occupied by souls.

where are we assured that angels have occupied human bodies? No WHERE. We are assured, indeed, that angels appeared in human form; but we are no where assured that they occupied real human bodies.

The philosophical observations quoted above, prove the Doctor's opinion to be in the highest degree improbable, if not absolutely absurd. Besides, if angels occupied real human bodies, our Saviour himself occupied one before his incarnation in the womb of the virgin.—Three angels appeared to Abraham in the form of men: one of them was the Redeemer; for the patriarch styles him JEHOVAH, and intercedes with him in behalf of Sodom. Now, if the other two angels had real human bodies, so also had the Angel of the Covenant. The evidence in both cases is the same. If, then, our Saviour had a real human body in the patriarchal age, the absurd conclusion follows—that *he has had two bodies, and has been twice incarnate!* If the ideas of Arians respecting the *human nature* of Jesus be antisciptural and unphilosophical, still more untenable are their opinions respecting his *Divine nature*; they are directly opposed by almost every page of the sacred volume.

Dr. B. asserts, “that the instances in which the title “God is applied to Christ are very rare.” With all due deference, I assert, that they are *very numerous*—almost *innumerable*. The principles laid down by our author himself will clearly evince the truth of this assertion. He lays it down as a principle—a principle in which I fully acquiesce—that when God is represented as appearing, conversing, &c. the Lord Jesus Christ is intended. For no man hath seen God (the Father) at any time. No man hath seen him, nor can see

him. He is the King eternal, immortal, *invisible*.—It is only Jesus Christ, but not God the Father, that has ever become the object of our senses. Now, if it was the Son of God that appeared to the Patriarchs and Old Testament saints—if it was he that conversed with them and conducted the patriarchal and legal economies—if it was he that chose the Israelites, brought them out of Egypt, led them through the wilderness, drove out the Canaanites from before them, and put them in possession of the promised land—if it was he that was called the Angel of the Lord, the Angel of his Presence, the Angel of the Covenant—if it was he that was denominated Jehovah, the God of Abraham, Isaac, and Jacob, the God of Israel, the God of Bethel, &c.—if Dr. B. grant all this—and all this he fully grants—with what consistency can he maintain, that “the instances in which the Redeemer is called God are few?” Are not God and Jehovah the *common appellations* by which that glorious personage is designated? The attentive reader of his Bible will find that it is not in a few, but in *hundreds* of instances, that those epithets are applied to our blessed Redeemer.

In the very commencement of the Bible—in the third chapter of Genesis, our blessed Saviour is represented as conversing with our first parents, and is styled the LORD GOD, or JEHOVAH GOD, at least eight times.—In the thirteenth chapter of Judges, the Lord Jesus Christ is ten times styled the Angel of the Lord—or the ANGEL JEHOVAH, according to the original—and in the 22d verse he is expressly called GOD. “And Manoah said unto his wife, We shall surely die, because we have seen GOD.” That the glorious person-

age who appeared to Manoah and his wife was the Redeemer, admits of no rational doubt. In conjunction with the circumstance of his appearing, the names ascribed to him sufficiently prove it. He is not only styled GOD and JEHOVAH, but *Wonderful* (verse 18), “Why askest thou after my name, seeing it is secret.” The epithet translated *secret*, should have been rendered WONDERFUL. It is so rendered by the Septuagint in this place, and by our translators themselves in Isaiah, ix. 6, “His name shall be called *Wonderful*, Counselor, the Mighty God, the Everlasting Father, and Prince of Peace.” To point out all the instances in which our Redeemer is styled GOD and JEHOVAH, would fill a volume. The reader may consult at his leisure those passages where he is represented as appearing to Abraham, Isaac, and Jacob, to Moses, Joshua, the seventy elders, and other patriarchs.—He will then be fully convinced, that the glorious personage, who appeared to them, and conversed with them, is, in multitudes of instances, called God and Jehovah—and Dr. B. himself will tell us, that the person who thus appeared was not God the Father—(for he never appeared)—but God the Son, our blessed Redeemer.

Should not our author have paused?—Should he not have read his Bible with a little more care, before he risked the bold and groundless assertion—that the instances in which the title God is applied to Christ are “*very rare?*”

The Doctor proceeds to make other assertions equally groundless. P. 112 and 113, he writes thus: “In the Hebrew tongue there are several terms denoting,

“some, the Supreme God, and others, subordinate
 “spirits invested with authority and power. From
 “the poverty of language, in this respect, we are
 “obliged to translate them all by the word *God*. The
 “same deficiency exists in Greek, the original language
 “of the New Testament. Hence arises the use of the
 “word, *God*, in different senses, and the common opi-
 “nion, that this term always signifies the Supreme
 “Being.”

What, I ask, are those Hebrew terms, some of them denoting the Supreme God, and others subordinate spirits, which, from the poverty of our language, we are obliged to translate by the same word *God*? Let our author produce them if he can. He will find the task difficult. Why? There are *no such terms*. There is *no such poverty*, either in our own or in the Greek language. The Doctor's assertion is groundless, and calculated to mislead the English reader.

His next assertion is still more palpably erroneous. It is as inconsistent with fact as with grammar. “Hence arises the use of the word, *God*, in different
 “senses, and the common opinion that this term always
 “signifies the Supreme Being.”—What! Common opinion! There is no such common opinion. When the Deity tells Moses, that he had made him a *God* unto Pharaoh; is it the common opinion that Moses was the Supreme Being? When angels and magistrates are called gods, is it the common opinion that angels and magistrates are the Supreme Being? When the Devil is styled the god of this world, is it the common opinion that Satan is the Supreme Being? With all due deference to Dr. B. I would take the liberty of asserting,

that on this subject, common opinion is as correct as his own.

That our blessed Redeemer is in Scripture called God, Dr. B. and other Antitrinitarians readily admit. They cannot deny it. But they maintain that the word is used in an inferior sense, and that our Saviour is only a *delegated God*.—They tell us, that angels are called gods—that magistrates are called gods—that idols are called gods—and that even the Devil is called a God.—I know, indeed, that angels are called gods, but I know, also, that they are all commanded *to worship the Redeemer*. (Psal. xcvi. 7), “*Worship him, all ye gods.*”—(Heb. i. 6), “*When he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.*”—Let Doctor B., if he be able, quote one single portion of Scripture, where any person is commanded to worship angels. He will find, on the contrary, the worshipping of angels condemned in that same word of God, which enjoins those spirits to worship the Redeemer. (Col. ii. 18.)

I know, again, that magistrates are called gods ; but I know, also, that there is no temptation held out in the sacred volume to make them the objects of religious worship, or to confound them with the living and true God. I know, that in the very same portion of Scripture where they are denominated gods, they are represented as weak and dying creatures. (Psal. 82 : 6.) “*I have said ye are gods ; and all of you are children of the Most High ; but ye shall die like men, and fall like one of the princes.*” In speaking of the Redeemer as God, the language of Scripture is very different. (Heb. i. 8.) “*But unto the Son he saith, thy throne,*

O God, is for ever and ever." "Thou art the same and thy years shall not fail."

Once more : I know well that idols are called gods, and that Satan is styled the god of this world—but I know also, that in the very same Scripture, (Psal. xcvi. 7.) where all the gods are commanded to worship the Redeemer, it is likewise written, "Confounded be all they that serve graven images, that boast themselves of idols." I know the Redeemer has bruised the serpent's head, that he will bind Satan, thrust him down into the bottomless pit, and set a seal upon him.—"*I know that the idols he shall utterly abolish.*"

That Jesus Christ is an inferior God—a subordinate God—a delegated God—is a doctrine which our author may have received by tradition from his fathers, but it is not taught in the sacred oracles. The Scriptures teach the very *opposite* doctrine : they teach us, that Jesus Christ is not an inferior God, but the MIGHTY GOD. (Is. ix. 6.) "For unto us a child is born, unto us a son is given ; and the government shall be upon his shoulders ; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

The Scriptures teach us that Jesus Christ is not only the Mighty God, but the ALMIGHTY GOD. (Gen. xvii. 1), "The LORD (JEHOVAH) appeared to Abraham, and said unto him, I am the ALMIGHTY GOD."—(Exod. vi. 2, 3), "And God spake unto Moses, and said unto him, I am JEHOVAH, and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of GOD ALMIGHTY"—(Gen. xlviii. 3), "And Jacob said unto Joseph, GOD ALMIGHTY appeared unto me

“ at Luz, in the land of Canaan, and blessed me.”—
 (Gen. xxxv. 9, 11), “ And God appeared unto Jacob
 “ again, when he came out of Padan-aram, and bless-
 “ ed him.—And God said unto him, I am GOD AL-
 “ MIGHTY.”—Now, who was that Great Being who
 appeared to Abraham, Isaac and Jacob by the name
 of GOD ALMIGHTY? Doctor Bruce will answer the
 question. He will tell us, that it was our blessed Re-
 deemer; for God the Father, he candidly grants, ne-
 ver appeared—never became the object of human
 senses. Jesus Christ, therefore, Dr. B. himself being
 witness, is GOD ALMIGHTY.—He is so represented,
 not only in the Old Testament, but also in the New.
 (Rev. i. 8), “ I am Alpha and Omega, the beginning
 “ and the ending, saith the Lord, which is, and which
 “ was, and which is to come, THE ALMIGHTY.”

From pages 95, 97, 103, 104, 107, 110, 117, 134,
 139, 144, 148, &c. it appears that ALMIG^HTY is that
 very epithet, which our author has selected to mark
 the distinction between our Lord Jesus Christ and the
 Supreme Being; and yet it does not mark that distinc-
 tion; for, as we have seen above, not only God the
 Father, but Jesus Christ his Son, is in Scripture deno-
 minated GOD ALMIGHTY. It is also remarkable, that,
 in page 95, the Doctor asserts, that the ALMIGHTY
cannot become an object of human senses; and yet we
 have seen that the ALMIGHTY *has* become an object of
 human senses—his Arianism betrays our learned author
 into all these errors. In opposition to the plain decla-
 rations of Scripture and his own concessions, he takes
 it for granted that Jesus Christ is not THE ALMIGHTY.

The Scriptures teach us, that Jesus Christ is not a lit-

tle God, an inferior deity, but the GREAT GOD, (Tit. ii. 13), "Looking for that blessed hope, and the glorious appearing of the GREAT GOD and our Saviour "Jesus Christ." Dr. Bruce cannot deny that our Saviour, in this text, is THE GREAT GOD. He cannot deny it on two accounts—1st, He cannot deny it without a violation of Greek grammar. According to Grenville Sharpe's rule, had great God and Saviour referred to different persons, the Greek article would have been repeated before the latter noun—2dly, He cannot deny it without denying what he formerly granted—that God the Father never appears, nor can appear. The glorious appearing of the GREAT GOD, must therefore mean, not the appearing of the Father—for he never appears—but the appearing of our Lord Jesus Christ. It follows, of course, even upon the Doctor's own principles, that JESUS CHRIST IS THE GREAT GOD.—Now if Jesus Christ is the Great God, as the Scriptures declare him to be, why should Dr. Bruce—why should Socinians and Arians, persevere in their vain attempts, to degrade him to the character of a creature—to the character of man—or to that of an angel?

The Scriptures teach us, that Jesus Christ is not only the great God, but the TRUE GOD, (1 John, v. 20.) "And we know that the Son of God is come, and hath given us an understanding, that we may know him—that is true; and we are in him that is true; even in his Son, Jesus Christ. This is the *true God* and eternal life."

The Scriptures teach us, that our Lord Jesus Christ is not only the Mighty God, the Almighty God, the Great God, and the True God, but THE ONLY WISE

God. (Jude, xxiv. 25), "Now unto him that is able
 "to keep you from falling, and to present you faultless
 "before the presence of his glory with exceeding joy, to
 "the only wise God our Saviour, be glory and majesty,
 "dominion and power, both now and ever. Amen."

Who will present believers before the throne of his glory? *The Redeemer*. (Ephes. v. 27), *He presents his church to himself*, "a glorious church, not
 "having spot, or wrinkle, or any such thing."—(Col. i. 22), He presents her "holy, unblameable, un-
 "proveable." It is not God the Father, but Jesus Christ, that presents the church before the presence of his glory. Jesus Christ, therefore, "*is the only wise God, our Saviour*," to whom belong "glory and
 "honour, dominion and power, both now and ever.
 "Amen."

Finally: The Scriptures teach us that Jesus Christ
 "Is GOD OVER ALL."—(Rom. ix. 5), "Whose are the
 "Fathers, and of whom, as concerning the flesh,
 "Christ came, who is *over all, God blessed for ever*.
 "Amen."

Angels and magistrates, in a very few instances, are called gods; but what magistrate—what angel, except the Angel of the Covenant, is styled the God of Abraham, Isaac, and Jacob?—the God of Israel—the God of Bethel—JEHOVAH GOD—JE^HOVAH GOD OF HOSTS*—THE MIGHTY GOD—THE ALMIGHTY GOD

* In Hosea, xii. 3, 4, 5, we learn that "the Redeemer—the Man—the Angel who wrestled with Jacob, was God—Jehovah God of Hosts; and that Jehovah is his memorial."

—THE GREAT GOD—THE MOST HIGH GOD†—THE TRUE GOD—THE ONLY WISE GOD—God over all, blessed for ever? Where are such epithets—such names and titles applied to magistrates, to idols, or to angels?—No WHERE.—*No creature in heaven or in earth was ever honoured with such glorious appellations.*

Dr. B. (P. 103) censures Trinitarians and Socinians for appealing to verbal criticisms, various readings, and philological disquisitions. He pronounces the Arian scheme so consistent and rational, that it requires no such support. He declares that Arians are content to take the Scriptures as they find them in our translation; and, finally, he ridicules the criticisms on Rom. ix. 5, and 1 Tim. iii. 16. Now, really, in the name of all the Trinitarians in the world, I plead innocent. I solemnly declare, that we are perfectly content to take those texts as they stand in our translation. The latter text asserts, that *God was manifest in the flesh*, and the former assures us, that “Jesus Christ is *over all, God blessed for ever.*” Let those texts be taken as they are, and the controversy is ended. The Supreme Deity of Jesus Christ, even by the acknowledgment of

† That the epithet MOST HIGH is applied to our Redeemer is admitted by Dr. B. himself. That beautiful passage (says he, P. 96,) in Deuteronomy, is also understood to relate to the Angel of the Lord (that is, Jesus Christ, according to his own acknowledgment), “When the MOST HIGH divided the nations, their inheritance; &c.” In the Old Testament (Psal. 78, 56), the Israelites are said to have tempted the MOST HIGH GOD. This, in the New Testament, is applied to our Lord Jesus Christ. (1 Cor. x. 9), “Neither let us tempt Christ, as some of them “tempted.”

Antitrinitarians themselves, is fully established. “If
 “there were any evidence”—says Mr. Yates, speaking
 of the last cited text—“that this (the common) trans-
 “lation is correct, here would be a case in point: the
 “words of the Apostle would present a clear and valid
 “argument for the Supreme Divinity of Jesus Christ.”
 —P. 180.

I leave our learned author to his choice. He must
 either retract his vain boasting, and confess that his
 scheme cannot be supported without the aid of verbal
 criticism; or then he must abandon the Arian system,
 and acknowledge, *that the Supreme Deity of the Re-*
deemer is clearly established.

Dr. B. ridicules the idea of contending, whether
 there should be in certain parts of a sentence commas
 or full stops. But who sees not, that if men were at
 liberty to substitute full stops for commas, the Bible
 might soon be metamorphosed into the most erroneous,
 or the most nonsensical book in the world! In a pa-
 renthesis, he says “(for there are no stops, or division
 “of words in the ancient MSS. and neither party can
 “produce the autograph of Paul’s amanuensis.)”^{*} This
 parenthesis has either *no* meaning, or it absurdly sup-
 poses, that though the ancient MSS. wanted stops and
 divisions, yet the most ancient of them all—the auto-
 graph of Paul’s amanuensis, had them!

^{*} The Doctor’s parenthesis appears, at first sight, vastly learn-
 ed—MSS. ! autograph ! amanuensis ! how the illiterate will stare !
 —When a writer makes such a display of his learning, surely a
 little good sense, and good grammar, would be a very useful ac-
 companiment.

SECTION II.

Attributes of the Deity ascribed to the Redeemer.

In the preceding section, I have endeavoured to prove, that Socinians and Arians must either maintain, in opposition to the plainest dictates of Scripture and reason, that the Supreme God has no peculiar name by which he may be distinguished from his creatures, or then they must abandon their system, and grant, THAT JESUS CHRIST IS THE SUPREME GOD.

In this Section I shall attempt to show, that Socinians and Arians must either give up their favourite schemes, and admit the doctrine of the Redeemer's Divinity, or be obliged to maintain the monstrous position—that the Supreme Being has no incommunicable Attribute.

I ask, then—Is *omnipotence* an incommunicable attribute of Deity? Jesus Christ is omnipotent. He is the Almighty, as we have abundantly proved in the preceding section. I ask again—Is *omniscience* an incommunicable attribute of Deity? Jesus Christ is *omniscient*.—(John, xvi. 30), “Now we are sure that thou knowest all things.”—(John xxi. 17), “Lord, thou knowest all things; thou knowest that I love thee.”

To know the thoughts and the hearts of men, is represented in Scripture, as a peculiar and incommunicable attribute of Deity. (1 Kings, viii. 39), “For thou, even thou only, knowest the hearts of all the

"children of men"—but Jesus Christ claims this at-
 tribute (Rev. ii. 23), "And all the churches shall
 know, that I am he which searcheth the reins and
 hearts, and will give unto every one of you according
 to your works."—Is *eternity* an attribute of the Su-
 preme Being?—Jesus Christ is "The EVERLASTING
 FATHER," (Isaiah, ix. 6), or the father of eternity.
 He is the great I AM, "*whose goings forth were of
 old, even from everlasting,*" (Micah, v. 2)—"*with-
 out beginning of days or end of life,*" (Heb. vii. 3)
 —the "Alpha and Omega; the beginning and the
 ending; the first and the last; which is, and which
 was, and which is to come," (Rev. i. 8, 17)—"He
 is the same and his years fail not," (Heb. i. 12.)—Is
omnipresence an attribute of Deity? Jesus Christ is
 omnipresent. (Matt. xxviii. 20), "Lo, I am with
 you alway, even unto the end of the world."—
 (Matt. xviii. 23), "For where two or three are ga-
 thered together in my name, there am I in the
 midst of them."—(John iii. 13), "And no man
 hath ascended up to heaven, but he that came down
 from heaven, even the Son of Man which is in hea-
 ven."—He was in heaven at the very same time he
 was here on earth; for he fills heaven and earth with
 his presence. Though the heavens now contain his hu-
 man nature; yet he is always present with his church
 on earth. (Ex. xx. 24), "In all places where I re-
 cord my name, I will come unto thee, and I will
 bless thee."—Is *immutability* an incommunicable at-
 tribute of Deity? Jesus is immutable.—(Psal. cii, 25,
 &c.—Heb. i. 10. &c.—Heb. xiii. 8). He is "the
 same yesterday, to-day, and for ever." According

to the doctrine of Scripture, Jesus Christ is *unchangeable*; but according to the doctrine of Arians, he is the most changeable being in the universe! According to their hypothesis, he is an Angel or Superangelic Being, who, in the revolution of ages, having gone through a state of progressive improvement and perfectibility, had gradually advanced to the highest dignity—a state of dignity next to that of the Supreme Being—a state of dignity so high, that he was honoured with the name God, the name Jehovah, &c.—a state of dignity so high, that he was employed in performing one of the greatest of all God's works, the creation of the world. This Superangelic Being divests himself of his dignity and glory, dwindles down to the ignorance and weakness of infancy—from infancy, again, passes through a state of progressive change, till he arrive at manhood—performs miracles—preaches the gospel—then dies—rises again—advances to such a state of superlative dignity and glory, that he has obtained a name above every name—that angels, principalities and powers are made subject to him—that he is the delegated governor and judge of men and angels! With great respect, but with equal confidence, I challenge Dr. B.—I challenge all the Arians in the world, to point out one single being in the universe so *mutable*, so *changeable*, as they have exhibited the blessed Redeemer—a being, not like the sun, as beautifully represented in Scripture, but like the moon, in a state of continual mutation and change! Such is the Arian scheme, which Dr. B. tells us, appears to him to avoid all the difficulties of the other systems; and to have “none of its

“own ; except such as must attach to any supernatural
“interposition.”

Finally, I call upon Socinians or Arians to mention any one incommunicable attribute of Deity, and I will engage to prove, that that same attribute belongs to the Redeemer. They must, therefore, either deny, that the Deity has *any* incommunicable attribute—any attribute by which he may be distinguished from his creatures—or they must acknowledge, *that Jesus Christ is the Supreme God*. Socinians and Arians tell us that angels, magistrates, and idols, are styled gods ; but I ask them, What created angel, magistrate, or idol, is represented in Scripture as the *omnipotent* God, the *omniscient* God, the *omnipresent* God, the *heart searching* God, the *eternal* God, the *unchangeable* God ? NONE.—These are the incommunicable attributes of Deity, and being applied to the Redeemer, they prove him to be—*the Supreme God*.

SECTION III.

The peculiar works of God ascribed to our Redeemer.

The Supreme Being has made himself known by his works, and particularly by the work of creation. (Rom. i. 20), “For the invisible things of him, from the
“creation of the world are clearly seen, being under-
“stood by the things that are made, even his eternal
“power and Godhead.” In the Old Testament Scrip-

tures, as well as the New, he frequently appeals to his works, in proof of his Deity.—He challenges the gods of the nations to produce similar proofs of *their* Divinity. He upbraids them, because they can neither do good nor do evil ; and assures us (Jer. x. 11), that “ the gods who have not made the heavens and the earth, “ shall perish from the earth, and from under these “ heavens.”—The work of creation, we are assured, is the work of JEHOVAH ALONE. (Neh. ix. 6), “ Thou, “ even thou, art JEHOVAH ALONE : thou hast made “ heaven, the heaven of heavens with all their host, “ the earth and all things that are therein, the seas “ and all that is therein, and thou preservest them “ all ; and the host of heaven worshippeth thee.” In this great work the Deity admits of no competitor, no partner, no instrument or subordinate agent, as Arians dream. (Isaiah, xliv. 24), “ Thus saith JEHOVAH, “ thy Redeemer, and he that formed thee from “ the womb : I am JEHOVAH that maketh all things, “ that stretcheth out the heavens ALONE, that spread- “ eth abroad the earth by MYSELF.”—On the Arian hypothesis, how is this text to be reconciled with other Scriptures, which assure us, that all things were created by Jesus Christ ? These texts, on *Trinitarian* principles, are easily reconciled—the Deity spread abroad the earth by himself, when he spread it abroad by Jesus Christ ; for he and the Father are one ; but on the *Arian* scheme, the above-cited texts are utterly irreconcilable. According to Arian principles, the Deity created the world, not by *himself*, as asserted in Scripture, but by one perfectly *distinct* from himself—by one infinitely *inferior* to himself—by one who is him-

self a *creature*! If Arian principles be true, Jesus Christ is not only a creature, but a creature that created himself! (John, i. 1, &c.), “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made.” Now, if Jesus Christ is a creature, a made being, as Arians affirm; and if without him was not any thing made that was made; the monstrous absurdity follows, *that he made himself*! I know, that to avoid this gross absurdity, some of the Arians maintain—that Jesus Christ only created this earth—but in this they flatly contradict inspired Apostles. The Apostle John asserts, (John, i. 3), “That without him was *not any thing* made that was made.” The Arian, in direct contradiction to this, boldly asserts, that without him *thousands and millions* of things were made. The Apostle asserts, that *not one thing* was made without him; but the Arian asserts, that immensely more things were made *without* him than were made *by* him! For what is this world, compared to the universe? By the acknowledgment of Arians themselves, it is as nothing. The following beautiful description of the grandeur and extent of the universe, flows from the pen of Dr. Price, one of the ablest Arian writers: (Price’s Sermons, P. 78.)

“We are too apt to look upon ourselves as unconnected with any superior world of beings, and the sun and stars as made only for us. This is all miserable narrowness and shortsightedness. That earth, which appears to us so great, is, comparatively

“ speaking, nothing to the solar system—the solar sys-
 “ tem, nothing to the system of the fixed stars—and the
 “ system of the fixed stars, nothing to that system of
 “ systems of which it is a part. I refer, now, to some
 “ discoveries in the heavens which have been lately
 “ made. The planets are so many inhabited worlds ;
 “ and all the stars which twinkle in the sky, so ma-
 “ ny suns enlightening other worlds. This no one
 “ now doubts. But late observations have carried
 “ our views much farther, by discovering that this
 “ whole vast collection of worlds and systems, bears
 “ a relation to other collections of worlds and sys-
 “ tems ; that our system moves towards other sys-
 “ tems ; that all the visible frame of sun, planets, stars,
 “ and milky way, forms one cluster of systems ; and
 “ that, in the immense expanse of the heavens, there
 “ are myriads of these clusters, which to common glasses
 “ appear like small white clouds, but to better glasses
 “ appear to be assemblages of stars, mixing their light.
 “ This sets before us a prospect which turns us giddy ;
 “ but, however astonishing, we have reason to believe,
 “ that all that it presents to us, is nothing to the real
 “ extent and grandeur of the universe ; for all these
 “ myriads of worlds, of systems of worlds, and of as-
 “ semblages of systems, being formed so much on one
 “ plan, as all to require light, it is more than probable,
 “ that somewhere, in the immensity of space, other plans
 “ of nature take place ; and that, far beyond all that it
 “ is possible for us to descry, numberless scenes of exis-
 “ tence are exhibited, different in this respect, and of
 “ which we can no more form a notion, than a child in

“the womb can form a notion of the solar system, or a man born blind, of light and colours.”

In this eloquent description Dr. Price admits, that, comparatively speaking, this earth is nothing to the solar system, the solar system nothing to the fixed stars, and the system of fixed stars nothing to that system of systems of which it is a part. This world, therefore, compared with the other works of God, sinks into insignificance. It is nothing, less than nothing, and vanity. And yet this world—this insignificant world—is all that the Redeemer created, according to the view of Dr. Price, and other Arians. The Divine Spirit, foreseeing that violent attempts would be made to rob the Son of God of the honour of creation, and ultimately to despoil him of the glory of his Divinity, has been graciously pleased to give us “precept upon precept, and line upon line.” Though the testimony of the Apostle John already quoted, is completely decisive; the Apostle Paul comes into his assistance; and, in language, if possible, still more conclusive, assures us, (Col. i. 16.) that “by Jesus Christ were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers, all things were created by him and for him—and that he is before all things, and that by him all things consist.”

Paul assures us, that *all things* were made by the Redeemer; and John assures us, that *no one thing* was made without him; but Dr. Price, in opposition to both, modestly asserts, that the things made by him are as nothing, compared with those that were made *without him!* Now, what are those things which were

made without him? Are they things *visible*? No : for all things *visible* were made by him. Are they things *invisible*? No : for all things *invisible* were made by him. Those things, therefore, which Arian Doctors dream were made without the Redeemer, must be things neither *visible* nor *invisible*! All things *universally* were created by the Son of God—not only *by* him as a subordinate agent, according to Arian doctrine, but *for* him as their last end, according to the doctrine of the Apostle Paul. “All things were created *by* him and *for* him.”

In a confused paragraph (P. 127), Dr. B. observes, “that there is probably no word in any language, that signifies exclusively production out of nothing—that the Hebrew verb translated to create, often implies ‘to fashion or form matter already in being’—and that “the creation of the world by Jesus Christ may signify no more than arranging and ordering it according to the will of God.” Now, if there is no word in any language that signifies exclusively production out of nothing, I would be glad to know, upon what scriptural evidence the Doctor rests his faith, “That God created the heavens and the earth out of nothing”—whilst Jesus Christ only “arranged and ordered this earth according to the will of God.” I call upon him to produce his evidence. I am convinced he cannot produce it. The assumption is completely gratuitous—it is a mere *ipse dixit*—a dream. Whatever language is adduced to prove, that the Supreme Being created all things out of nothing, will equally prove, that all things were produced out of nothing by Jesus Christ. The language and the evidence are in both cases the same.

Again: Our learned author asserts, that “we have
 “no ground for deciding whether creative power be an
 “incommunicable attribute of the Almighty or not.”

In this opinion he is quite mistaken. To convince him of his error, I would request him to read those numerous texts, which appeal to creation as a decisive proof of the Almighty’s eternal power and Godhead.—Admit, for a moment, that creative power may be communicated, and all those texts are rendered insignificant—their force is destroyed—they can no longer prove what they were intended to prove—the *eternal power and Godhead of the Deity*. If creative power be communicable, I call upon Dr. B. to shew that the Deity possesses any *one* incommunicable attribute. If a creature may possess creative power, how can we distinguish the creature from the Creator? How can the living and true God be distinguished from idols? how can he be distinguished from the workmanship of his own hands? That the Deity is known by his works, is admitted by all. It is by his works that he is proved to be the only living and true God. Without an appeal to the works of God, we could never prove his existence. But what is the use of such an appeal, if the Arian system be true? There is no work of God to which we can possibly appeal—no work that is not performed by Jesus Christ, one of his creatures.—Is *Creation* a distinguishing work of God? Jesus Christ has created all things.—Is *Providence* a distinguishing work of God? Jesus Christ upholds all things. “By him all things consist.” He manages all the wheels of Providence, as we see in the first chapter of Ezekiel. He directs those wheels in all their revolutions—brings order out

of confusion, light out of darkness, and good out of evil. *Is Redemption—the new creation—the illumination of the world—the pardon of sin—the resurrection of the dead, or eternal judgment, a work of the Supreme God? All these works are performed by our Redeemer.*

Is there any one work peculiar to the Supreme Being which Jesus Christ does not perform? **NOT ONE.** Do the works of God, particularly the work of creation, prove the Almighty's power and Godhead? *They do.* Do not the same works prove the eternal power and Godhead of the Redeemer? *Most certainly.* If Jesus Christ is only a mere creature, as Arians contend—and if Jesus Christ performs all the works of the Supreme God, have we any proof that *there is a God at all?* **NONE WHATSOEVER?** The Arian system destroys the proof of the being of a God, and leads to Atheism. Such monstrous absurdities induced Dr. Priestly, and other divines of research and penetration, to explode and reprobate the Arian system. These divines saw clearly, that if it be granted that Jesus Christ created the world, it is impossible, without the greatest absurdity, to deny his Divinity.

Dr. B. alleges, that the Socinian objections relative to creation are directed against the sacred writers, not against the Arian system. I grant, indeed, that in order to make out their own scheme, the Socinians are obliged to explain away the plainest portions of the word of God. But I nevertheless believe, that the Socinian objections are not only *directed against* the Arian system, but I am fully convinced *they have levelled it to the dust.* Arian principles, with regard to crea-

tion, are utterly indefensible. Dr. B.'s dream, that Jesus Christ did not create the world out of nothing, but only formed, fashioned, arranged and ordered it, will not do.—It is not only a gratuitous assumption, but even were it proved true, it would afford its author no relief. He admits that the being of a God is proved by his works, and particularly by the work of creation.—No matter, according to his doctrine, whether by creation we understand the production of the world out of nothing, or only its organization and arrangement. In his treatise on the Being and Attributes (P. 89), he writes thus : “ When we have reconciled ourselves to “ this, we must recur to the interference of the Eter-
 “ nal Spirit to organize the brute mass and put it in
 “ motion ; acts, as far as we can tell, that may require
 “ *more* power, as well as skill, than creation itself.”—Now, supposing—though not granting—that God the Father created the world out of nothing ; and that Jesus Christ organized the brute mass and put it in motion, what has the Doctor gained ? *Nothing at all.*—For Jesus Christ, by organizing the brute mass and putting it in motion, has displayed greater power (for any thing Dr. Bruce knows) than God the Father has displayed by producing it out of nothing ! It follows, therefore, from the Doctor's principles, that if God the Father has displayed his eternal power and Godhead by creating the world out of nothing ; Jesus Christ has given as great, if not a greater, display of his eternal power and Godhead, by organizing the brute mass and putting it in motion. Thus it appears, that Dr. B. has fully established what he meant to subvert—*the Supreme Deity of our Lord Jesus Christ.*

Our author may now tell us, that angels, magistrates and idols are called gods—but I ask him, Of what one of these created angels, magistrates, or idols, is it said, “That he made all things”—that “without him was “not any thing made that was made”—that “by him “were all things created, visible and invisible, &c.?”—Of what one of them is it said, that he either created the world out of nothing, or organized the brute mass and put it in motion? Of what one of them is it said, that he is either the creator—preserver—saviour—or judge of the world? *No creature in heaven or in earth is so represented.*

What weakness, therefore, do Dr. B. and Antitrinitarians in general display, when they endeavour to run down the Supreme Deity of our blessed Redeemer, by telling us, that angels, magistrates, and idols are called gods!

SECTION IV.

Our Redeemer the object of all religious worship.

Intimately connected with all peculiar works of Deity performed by our blessed and glorious Redeemer, is that religious worship due to him by all intelligent beings. Creation itself is a sufficient foundation for religious worship. (Rev. xiv. 7), “Saying with a loud voice, “Fear God, and give glory to him, for the hour of “his judgment is come : and worship him that made “heaven, and earth, and the sea, and the fountains of

“waters.”—(Psal. xcv. 6), “O come, let us worship
 “and bow down; let us kneel before JEHOVAH our
 “Maker.” If Jesus Christ is JEHOVAH, as Dr. B.
 admits—if he is our Maker, as I have endeavoured
 to prove—or if, according to the Doctor’s own prin-
 ciples, he has displayed power as great as creative power,
 if not greater—why does our author—why do So-
 cinians and Arians refuse to worship him? If the Re-
 deemer be God—THE MIGHTY GOD—THE ALMIGHTY
 GOD—THE GREAT GOD—THE TRUE GOD—THE ON-
 LY WISE GOD—THE MOST HIGH GOD—OVER ALL,
 GOD BLESSED FOR EVER—If he be OMNIPOTENT, OM-
 NISCIENT, OMNIPRESENT, ETERNAL and IMMUTABLE
 —If he be our CREATOR, PRESERVER, SAVIOUR and
 JUDGE—why should we hesitate for a moment to ac-
 knowledge him as the supreme object of our prayers,
 praises and adorations? But, though for the worship
 of our blessed and glorious Redeemer we have sufficient
 reasons *a priori*—reasons the most powerful and con-
 vincing—yet these are not our *only* reasons. On a
 subject of such great and paramount importance, the
 Scriptures afford us “precept upon precept, and line
 “upon line.” Patriarchs and prophets, apostles and
 martyrs, Abraham and Jacob, Stephen and Paul, with
 the whole apostolic church—nay, the whole general as-
 sembly of saints and of angels, unite in the worship of
 our glorious Redeemer. “Let all the angels of God
 worship him,” is the divine mandate. With this in-
 junction they cordially comply: they cheerfully unite
 with the innumerable multitudes of redeemed above, in
 celebrating the praises of God and the Lamb. (Rev. v.
 11—14), “And I beheld, and I heard the voice of

“ many angels round about the throne, and the beasts,
 “ and the elders : and the number of them was ten
 “ thousand times ten thousand, and thousands of thou-
 “ sands ; Saying with a loud voice, Worthy is the Lamb
 “ that was slain to receive power, and riches, and wis-
 “ dom, and strength, and honour, and glory, and
 “ blessing. And every creature which is in heaven and
 “ on the earth, and under the earth, and such as are
 “ in the sea, and all that are in them, heard I saying,
 “ Blessing, and honour, and glory, and power, *be un-*
 “ to him that sitteth upon the throne, and unto the
 “ Lamb, for ever and ever. And the four beasts said,
 “ Amen. And the four *and* twenty elders fell down
 “ and worshipped him that liveth for ever and ever.”

That our blessed Redeemer is the proper object of religious worship, is a doctrine so clearly revealed in the sacred volume, as to extort the belief of antient Antitrinitarians. Even Socinus himself believed the doctrine ; and some of the Arians still believe it. At present, however, it is denied by *all* Socinians, and, so far as I know, by Arians in general. These modern Antitrinitarians are certainly more consistent than their predecessors. To maintain that Jesus Christ is a creature, and at the same time to worship him as a god, is gross idolatry. It is painful, however, to think, that whilst modern Antitrinitarians are more consistent with themselves, they are less consistent with the sacred oracles. The sacred oracles require, that all men should honour the Son, even as they honour the Father. The Almighty himself says, “ Let all the angels of God worship him,” but Dr. B. tells us, that he would say,

“See thou do it not : he is thy fellow servant, worship
 “ God.” In thus flatly contradicting his Maker, the
 Doctor endeavours to justify himself, by attempting to
 distinguish between civil and religious worship. He
 maintains that the worship enjoined in Scripture, and
 actually addressed to our blessed Redeemer, is not reli-
 gious worship ; but only a kind of civil homage. This
 is the best defence Socinians or Arians can make ; but
 it will not do. Out of our author’s own mouth he will
 stand condemned. (Gen. xii. 7, 8), “ And Jehovah
 “ appeared unto Abram, and said, Unto thy seed will
 “ I give this land : and there builded he an altar unto
 “ the Lord, who appeared unto him. And he removed
 “ from thence unto a mountain on the east of Beth-el,
 “ and pitched his tent, *having* Beth-el on the west, and
 “ Hai on the east ; and there he builded an altar unto
 “ the Lord, and called upon the name of the Lord.”
 —(Gen. xxvi. 24, 25), “ And the Lord appeared un-
 “ to him the same night, and said, I *am* the God of
 “ Abraham thy father : fear not, for I *am* with thee,
 “ and will bless thee, and multiply thy seed, for my
 “ servant Abraham’s sake. And he builded an altar
 “ there.”—(Gen. 35, 1—7), “ And God said unto
 “ Jacob, Arise, go up to Beth-el, and dwell there ;
 “ and make there an altar unto God, that appeared un-
 “ to thee when thou fleddest from the face of Esau thy
 “ brother. Then Jacob said unto his household, and
 “ to all that *were* with him, Put away the strange gods
 “ that *are* among you, and be clean, and change your
 “ garments : And let us arise, and go up to Beth-el ;
 “ and I will make there an altar unto God, who an-
 “ swered me in the day of my distress, and was with

“ me in the way which I went. And they gave unto
 “ Jacob all the strange gods which *were* in their hand,
 “ and *all their* ear-rings which *were* in their ears ; and
 “ Jacob hid them under the oak which *was* by Shechem.
 “ And they journeyed : and the terror of God was up-
 “ on the cities that *were* round about them, and they
 “ did not pursue after the sons of Jacob. So Jacob came
 “ to Luz, which *is* in the land of Canaan, (*that is*,
 “ Beth-el,) he, and all the people that *were* with him.
 “ And he built there an altar, and called the place El-
 “ beth-el ; because there God appeared unto him,
 “ when he fled from the face of his brother.”—

In these Scriptures we find the patriarchs Abraham, Isaac, and Jacob, building altars to that God who appeared to them. But who was that God that appeared to them ? Dr. B. will answer the question. He will tell us that it was not God the Father, who cannot become an object of our senses. He will acknowledge (for he cannot deny it without contradicting himself) that it was the Lord Jesus Christ, the Angel of the Covenant, by whom the patriarchal and legal dispensations were conducted. Now, why were these altars built to our Lord Jesus Christ ? Was it not for the purpose of religious worship ? Undoubtedly it was.—The Doctor will not surely pretend, that these altars were built for the purpose of civil homage. The absurdity would be too gross and palpable. Out of his own mouth he stands condemned ; for altars were built, and, of course, religious worship performed, to that God who appeared to the patriarchs—to that God, who, according to his own acknowledgment, was the Lord Jesus Christ. “ God said unto Jacob, Arise, go up to

“Beth-el and dwell there; and make there an altar unto God that appeared unto thee.” Had Dr. Bruce been present, he would have said, “See thou do it not; he is thy fellow servant, worship God.”—God commands religious service to be addressed to Jesus Christ; but Doctor Bruce forbids it!!—To all my readers I would say, whether it be right in the sight of God, to obey the learned Doctor rather than God, judge ye. On this important subject let me ask a few questions. Was it proper to address religious worship to Jesus Christ before his incarnation; but not after it? Was Jesus Christ the proper object of religious worship in the days of the patriarchs, but not under the Christian dispensation? Was it proper for Abraham, Isaac, and Jacob, to worship the Redeemer with religious veneration? and would it be improper for Dr. Bruce to address to him the same species of worship? Is Dr. B. wiser than the patriarchs? were *they* idolaters? but *he* a worshipper of the true God?—Is he wiser than God himself, who instituted and enjoined the worship of his Son?

Prayers, as well as sacrifices, were offered to our Saviour in the age of the patriarchs. Jacob prayed to him in behalf of the two sons of Joseph. (Gen. xlvii. 16), “The Angel which redeemed me from all evil, bless the lads.”—Who was this angel? Dr. B. will tell us, that it was the Angel of the Covenant, the Lord Jesus Christ. When the good old patriarch was blessing the two sons of Joseph, and worshipping his Redeemer, leaning on the top of his staff, had Dr. Bruce been present, he would have whispered in his

ear, "See thou do it not: he is thy fellow servant, "worship God!"

Not only in the patriarchal age, but under the Jewish economy, it was the practice of the church to address religious worship to our blessed Redeemer. He was the Shechinah.* It was his glory that filled both the tabernacle and the temple. Enthroned above the mercy seat, and between the cherubim, he received the religious worship of the Old Testament church. (Lev. xvi. 2), "And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercy-seat, which is upon the ark, that he die not: for I will appear in the cloud upon the mercy-seat." The same visible glory that filled the tabernacle, afterwards filled Solomon's temple. That the Redeemer appeared in a visible form above the mercy seat, in the temple as well as in the tabernacle, we have no reason to doubt. It was on this account that the Israelites, when praying, directed their faces towards the temple. To the Redeemer, as appearing in the cloud above the mercy seat, as we see in the sixteenth chapter of Leviticus, the most solemn worship was performed, sacri-

* Dr. B. (P. 298) fully admits the premises from which I reason. "Compare, says he, Isaiah, vi. throughout, with John, xii. 39, 40, 41. Here John says, that the vision which Isaiah saw in the temple was the glory of Christ; and that he spoke of him in that chapter. On this correspondence, H. Taylor, author of Ben. Mordecai, observes: "St. John has decided this question beyond all dispute, by declaring the glory which Isaiah saw, and which was undeniably the glory of the visible Jehovah, to be the glory of Christ himself. The whole account is descriptive of the Shechinah, or the mercy-seat between the two cherubim, where the angel Jehovah used to appear."—Ben. Mordecai, P. 292.

fices were offered, and incense was burned. To him, as visibly enthroned between the cherubim, were the prayers of the ancient church directed. Of these prayers, the eightieth Psalm is a beautiful specimen; it commences thus: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest *between* the cherubims, shine forth. Before Ephraim, and Benjamin, and Manasseh, stir up thy strength, and come *and* save us. Turn us again, O God, and cause thy face to shine; and we shall be saved. O Lord God of Hosts, how long wilt thou be angry against the prayer of thy people."—From this Psalm, compared with the ninety-first, and other portions of the Old Testament, it appears, that it was JEHOVAH GOD OF HOSTS who was enthroned between the Cherubim—who there met with his people, appeared to them, conversed with them, and received their religious homage and adoration. Now, that JEHOVAH GOD OF HOSTS, who thus appeared to the Israelites, and was worshipped by them, Dr. B. himself being witness, could be no other than OUR BLESSED REDEEMER. Whilst the church was thus worshipping her Saviour, would Dr. B. have said, "See thou do it not: he is thy fellow servant; worship God?"

By the New Testament church, from its very commencement, our blessed Redeemer has been uniformly worshipped. As soon as he was born, the Eastern Magi fell down and worshipped him. When he calmed the sea, and caused Peter to walk on the water, those who were in the ship worshipped him. A leper worshipped him—a ruler worshipped him—the Syrophenician woman worshipped him—Mary Magdalene and the other Mary wor-

shipped him—the disciples worshipped him—Stephen prayed, “ Lord Jesus receive my spirit. Lord lay not this sin “ to their charge.”—The Apostle Paul prayed to him three different times, that the messenger of Satan might depart from him. Praying to Jesus was the distinguishing characteristic of the primitive Christians. Their denomination was, “ *Those that call on the name “ of Jesus Christ our Lord.*” (Acts, ix. 14—21 ; 1 Cor. i. 2 ; 2 Tim. ii. 22 ; Rom. x. 12.)—Pliny, a heathen, in his letter to Trajan (Anno Dom. 103), describes the Christians, as meeting on a certain day before day-light, and “ addressing themselves in a form “ of prayer to Christ, as to some God.” No less than twenty times we find the inspired writers imploring grace, mercy, and peace from our Lord Jesus Christ, as well as from God the Father. The Apostle Paul prays to the Redeemer, not only for the removal of the thorn in the flesh, but also for various blessings. Thus (1 Thess. iii. 11, 12), “ Now “ God himself and our Father, and our Lord Jesus “ Christ, direct our way unto you. And the Lord “ make you to increase and abound in love one to- “ ward another, and toward all *men*, even as we *do* “ toward you.” That such prayers as these were only *civil worship*, Doctor Bruce, I presume, will scarcely venture to affirm. If all the prayers and praises addressed to our Redeemer amount to nothing more than *civil homage*, how are we to know when *religious worship* is performed?—There is no stronger language expressive of the worship of God the Father, than that which expresses the worship addressed to the Son. The fact is, stronger language could

not possibly be employed. (See Rev. i. 5, and v. 12.) How then did Dr. B. come to know, that *religious worship* is due to God the Father, and only *civil homage*, or subordinate worship, to our blessed Redeemer? He tells us, that corporations and magistrates are called worshipful, and accosted by the title of their worships—but what corporation or magistrate was ever worshipped as our blessed Saviour?—Did God ever command to build an altar to a magistrate or corporation?—Did he ever command all the angels of God to worship a magistrate or corporation?—Samuel was one of the best magistrates that ever ruled—but would it not be blasphemy to say, “Make an altar unto Samuel”—“Let Samuel that redeemed me from all evil, bless the lads?”—“Let all men honour Samuel as they honour the Father?”—“Let all the angels of God worship Samuel?”

The reader will now be able to judge, with what justice, truth, or candour, Dr. B. has made the following observations: (P. 126,) “There are, no doubt, several other texts, on which very learned divines have relied with much confidence, and which have furnished matter for cumbrous volumes, abounding with criticisms, which I should be ashamed to expose to intelligent and unprejudiced men; for you could not refrain from smiling, when you heard the nature of the Supreme Being, and the faith and salvation of Christendom, suspended on the transposition of a letter, or the construction of a particle, the insertion of a dot, or the omission of some grammatical or rhetorical mark.”

Now, I grant, that the first Presbyterian congre-

gation in Belfast might smile at all this. How could they avoid it? The description partakes largely of the ridiculous. But if they really imagine, that there is any thing in nature to which the picture is like, they are much deceived; and whilst they are smiling at the supposed folly and stupidity of Trinitarians, the latter are probably prepared to smile at their credulity. What! The nature of the Supreme Being suspended on the insertion of a dot!—the nature of the Supreme Being suspended on the transposition of a letter!—the nature of the Supreme Being suspended on the omission of some grammatical or rhetorical mark!—And is it by exhibiting such a picture as this, that the grave and dignified Doctor Bruce hopes to raise the laugh against Trinitarians? Be it known to Dr. B.—be it known to the first Presbyterian congregation in Belfast—that, not upon *dots*, nor on *letters*, nor on the *whole volume of revelation*, nor on the *heavens*, nor on the *earth*, nor on *any thing exterior to himself*, do Trinitarians suspend the nature of God! Trinitarians maintain, that the Supreme Being is *self-existent and independent*.—Whilst raising the laugh against our neighbours, we should beware of rendering ourselves ridiculous.

Again; I would ask our learned author, what divine ever suspended the *salvation* of Christendom on the insertion of a dot? How ludicrous the fiction!—What divine ever suspended the *faith* of Christendom on the insertion of a dot? With the ninth commandment before his eyes, how could our author write such a paragraph? By a careful perusal of the preceding pages, the reader, I trust, will be fully convinced that Trinitarians build the faith of Christendom, not on the in-

sertion of dots, nor the transposition of letters, as Dr. B. ridiculously insinuates, but on the broad basis of divine revelation. They will not, however, look on as indifferent spectators, whilst Socinians or Arians disfigure, mangle, or pervert the word of God, by an arbitrary insertion of dots, or transposition of letters. By such licentious treatment, unrestrained, the sacred oracles might be so manufactured as to patronise the most abominable errors, heresies, and blasphemies.

Trinitarians are so far from being reduced to the necessity of suspending the faith of Christendom on the insertion of dots, &c. that if a hundred of those texts, which prove the Divinity of Christ, were blotted out of the Bible, the remaining hundreds would be abundantly sufficient to establish the doctrine.

SECTION V.

Antitrinitarian principles lead to consequences the most absurd and blasphemous.

1. If Jesus Christ be not the Supreme God, the blasphemous consequence follows, *that he is not the true Messiah.*

One distinguishing characteristic of the true Messiah is, *That he should abolish idolatry.* (Isaiah ii. 18.) “And the idols he shall utterly abolish.” Now, if Jesus Christ be only a creature, he has *not* destroyed idolatry. On the contrary, Christians have been almost universally idolators—they have almost universally wor-

shipped the Redeemer, whom Antitrinitarians maintain to be only a creature. If Antitrinitarian doctrines be *true*, Christianity is *false*.—Instead of being a system from which idolatry is abolished, it is *a most idolatrous system!* Our blessed Redeemer, who was to abolish idols—I tremble as I write—is *himself the greatest and most dangerous of all idols!*—Nay,

2. From Antitrinitarian principles, the still more blasphemous consequence follows—that *God himself has led his creatures into temptation—temptation to that very sin, which above all others he hates and abhors—temptation to idolatry!*—The Deity declares, that he is a “jealous God;” that his “glory he will “not give to another, nor his praise to graven images.” He most pathetically expostulates upon this subject, (Jer. xlv. 4.) “Oh, do not this abominable thing, that “I hate.” With what care does the Supreme Being guard against all temptations to idolatry! Lest the Israelites should worship the relics of Moses, the Deity himself privately interred him, and “no man knoweth “of his sepulchre unto this day.” The brazen serpent also was destroyed, lest it should lead the Israelites into idolatry. Now, if the Deity used such precaution to prevent men from worshipping the body of Moses and the brazen serpent, is it reasonable to suppose that he would use no precaution, where the temptation was infinitely greater? Is it reasonable to suppose he would use no precaution, to prevent men from worshipping his Son, if only a creature? *Reasonable*, did I say? Is not such a supposition in the highest degree *absurd and unreasonable?* Not only is there no precaution to prevent men; but there is every temptation to *induce* them to

worship the Redeemer. The *most glorious names of the Deity* are given to him ; the *most glorious perfections of Deity* are ascribed to him ; the *most glorious works of Deity* are performed by him—those very works by which the being and attributes of God are proved—by which his eternal power and Godhead are manifested—and by which he is distinguished from all false gods.—And, finally, he is every where represented as *the object of the prayers of men, and of the united praises and adorations of all intelligent beings.*—What temptations to idolatry, if Jesus Christ be only a creature ! All the temptations to idolatry that ever existed, compared with these, were nothing and less than nothing. If the healing of the stung Israelites was a temptation to worship the brazen serpent, how much greater the temptation to worship him who has removed the sting of death which is sin ! If the Jews were tempted to worship the inanimate brass, or the dead body of Moses, surely the inducements to worship the *living Saviour* are infinitely greater.

If the veneration attached to the memory of statesmen, patriots, and benefactors, proved a principal source of idolatry, how much greater the temptation to worship him, to whom we owe all the inestimable blessings of Creation, Providence, and Redemption ? Jehovah is jealous of his glory. When, in praise of Herod's oration the people exclaimed, " It is the voice of a god and not " of a man," he was eaten with worms, and gave up the ghost—why ? " because he gave not God the glory."—When Moses sanctified not the Lord before the people—when he arrogated a part of the glory of a tempo-

ral and typical salvation, saying, "Hear now, ye rebels, "must *we* bring water out of this rock?"—he was ignominiously excluded from the promised land—his carcase fell with the rebels in the wilderness. With such instances of divine jealousy before his eyes, can any man believe that Jesus Christ, if only a creature, would be permitted to arrogate, *with impunity*, the glory of being not only the *instrument*, but the *author*, not of a *temporal* and *typical*, but of *eternal salvation*? The man who is able to believe all this, is surely more credulous than he who believes, according to the Scriptures, that his Redeemer is "*Over all God blessed for ever.*" For—In a word: if Jesus Christ be only a creature, patriarchs, prophets, and apostles; Father, Son, and Holy Ghost, (shall I utter the blasphemy?) have all combined to lead men into idolatry!

3. If the Socinian or Arian system be true, it follows—*That Mahomet was more successful than Jesus Christ in communicating correct ideas of the divine nature!*—*That Mahomet has been incomparably more successful than the Redeemer, in abolishing idolatry!*—*That Mahometanism is superior to Christianity!*—and, *That the Coran is superior to the Bible!**

If the Socinian or Arian doctrine be true, it follows, That God has *no peculiar name*, by which he may be distinguished from his creatures!—That God has *no peculiar attribute*, by which he may be distinguished from his creatures!—That God has performed *no peculiar work*, by which he may be distinguished from

* See my tract in defence of the Divinity and Atonement of Jesus Christ, in reply to Dr. Channing.

his creatures !—That God claims, or is honoured with, *no peculiar worship*, by which he may be distinguished from his creatures !

If the Arian doctrine be true, we have *no proof of the being of a God*, nothing to prevent us from plunging into—ATHEISM !

5. If Socinian or Arian principles be true, our blessed Redeemer, who made all things, may himself be annihilated ! If he be a creature, he that made him can surely *unmake* him—he that brought him out of a state of nonentity, can, with equal ease, reduce him to nothing !

6. Finally, if Socinian or Arian principles be true, may not the Redeemer fall ?—may he not be condemned like Satan ?—may he not be for ever miserable !—My reader will pardon me for putting such blasphemous questions. They are naturally suggested by the errors I oppose.

SECTION VI.

Objections answered.

To prove the inferiority of Jesus Christ to his heavenly Father, Dr. B. produces such texts as the following : “ The Father is greater than I.—Of myself I
“ can do nothing.—As the Father gave me command-
“ ment, so I do.—My doctrine is not mine own, but
“ his who sent me.—I speak not of myself ; but the
“ Father who sent me gave me a commandment, what

“ I should say, and what I should speak.”—To bring forward such texts as these in this controversy—as Dr. B. and Antitrinitarians in general do—is completely sophistical. It is that species of sophism which logicians style “ *ignorantia elenchi*,” or a mistake of the question. When Dr. B. and his coadjutors crowd their pages with such quotations, labouring to prove the inferiority of Jesus Christ to his heavenly Father, they are guilty of the most egregious trifling. They are labouring in vain, labouring to prove what nobody denies. Nobody denies that Jesus Christ is inferior to the Father—inferior as he is man—inferior in his official character as mediator. Socinians and Arians may, in future, save themselves the trouble of such quotations.—In this controversy they prove just nothing at all—nothing but what we all acknowledge, and, therefore, nothing to the purpose.

Of those texts brought forward to invalidate the doctrine of the Redeemer’s Divinity, that which presents the greatest difficulty is, Mark xiii. 32, “ But of that day and that hour, knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father only.” A more careful perusal of the passage would, I presume, convince Doctor Bruce that this text does not refer to the day of judgment, as he imagines, but to the destruction of Jerusalem. After rectifying this mistake, he will please to observe, that no Trinitarian ever believed that our Saviour, *as man*, was omniscient. His knowledge, *as man*, was progressive. He advanced in wisdom, as well as in stature. To say, therefore, that, *as man*, he was ignorant of the time of Jerusalem’s destruction, is no

way inconsistent with his omniscience as God. Besides: As the communication of the knowledge of that time formed no part of our Saviour's commission—as he had no instructions to make it known—in this official sense, he might be said not to know it. Nor does the Doctor's polite note (P. 301) convince me of the absurdity of this view. "Some account," says he, "for our Saviour's language, by charging him with
 "duplicity, similar to that which Calvinists impute to
 "his Father. They allege that he denied, in his human capacity, or as mediator, what he knew in his
 "divine; and disclaimed in one character, what he
 "could perform in another. What should we think of
 "a witness, who should first deny his knowledge of a
 "fact, and then confess that he knew it in his public
 "character, but not in his private capacity?" That Calvinists impute duplicity to the Father is not true; nor does their interpretation of the above-cited text impute duplicity to the Son. We do not say, that the Redeemer knew the day and hour alluded to in his *public* capacity, but not in his *private*, as Dr. B. absurdly insinuates. We say the *very reverse*. Nor did our Saviour make the declaration in the capacity of a *witness*, as the learned Doctor still *more absurdly* insinuates, but in the capacity of a *prophet*, commissioned to reveal *some* events, but not *all*. As a *witness*, he told the whole truth; but not as a *prophet*.—As a *prophet*, he revealed only those truths which he was *commissioned* to reveal. To say, that we do not know in a public capacity what we know in a private, argues *no* duplicity—involves *no* contradiction. A member of the Synod of Ulster, in reference to a threat of Lord

Castlereagh, exclaimed in open court, "*Who is this Lord Castlereagh? We do not know Lord Castle-reagh!*" Did such a declaration involve the Synod in the guilt of duplicity? Surely not.

In opposing the divinity of Jesus Christ, the Doctor quotes Mat. xx. 23, "But to sit on my right hand and on my left, is not mine to give; but *it shall be given to them* for whom it is prepared of my Father." The English reader will perceive, that the words, "*it shall be given to them,*" are printed in Italics; which shews that there are no such words in the original; that they are only a supplement inserted by our translators. Though our translators have done justice to the English reader by printing all their supplements in Italics; and though their supplements are, in general, judicious; there are some exceptions, and this is one. It completely destroys the sense of the passage. It represents our Saviour as having no power to reward his followers by assigning them places of honour and happiness in his kingdom. But this is quite contrary to the express declarations of Scripture. At the judgment of the great day, he will say to them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world." —(Rev. iii. 21), "To him that overcometh will I grant to sit with me in my throne." Leaving out the supplement, except the words "*to them,*" the passage will read thus: "To sit on my right hand and on my left is not mine to give, except to them for whom it is prepared of my Father." That our Redeemer has power to give seats in his kingdom, no person who reads the preceding quotations can doubt; but to

whom? only to the elect—to those for whom the kingdom was prepared before the foundation of the world. This gloss may not exactly please our author, who greatly abhors the doctrine of election. It appears, however, to be the only plain, natural, and consistent meaning of the passage.

In reference to the commencement of John's Gospel, the Doctor makes the following remarks: (P. 114), "We, therefore, feel no difficulty in applying the introduction of John's Gospel to our Lord. The Word was a celestial being, and was with God in the beginning. This is intelligible; but there is no sense in saying, 'God was God, and was with God.'"—I grant, indeed, there is no sense in this; but who is guilty of the nonsense? Not the Evangelist: he says no such thing—Not the Trinitarian: he says no such thing. The nonsense recoils on the Doctor himself.—To substitute *God* for *Word*, and then, instead of "The Word was God," read *God was God*, is certainly very ingenious—it is an admirable specimen of that "sleight of men and cunning craftiness," whereby the simple are deceived. It is well calculated to confound and deceive the man of plain understanding, unaccustomed to the arts of sophistry. To point out and expose the fallacy and absurdity of such management, let us take a similar proposition; for instance, "Elias was a man." This proposition is, in all respects, similar to that on which the Doctor shows his skill. "Elias was a man," and "The Word was God," are parallel propositions. If for *Word*, in the last proposition, the Doctor substitutes *God*—upon the very same principle, for *Elias*, in the *first*, I will substitute *man*:

and then the two propositions will stand thus : *God was God*, and *man was man*. Now I agree with Dr. B., that there is no sense in such propositions. But, if by such reasoning—I should rather say quibbling—he can prove, that Jesus Christ is not the *Supreme God*, by the very same logic *I* can prove—that *Elias was not a man—that Dr. B. is not a man—and that there never was a man on the face of this globe!!!* Nor is it any contradiction to say—that Jesus Christ was *with* the Father. The Deity is in one sense *one*, in another sense *three*. In that sense in which the Supreme Being is *three*, there is *no* absurdity in representing the one person as dwelling with the other.

The Doctor sees no difficulty, upon his scheme, in applying the introduction of John's Gospel to our Lord. Is there no difficulty in the idea of a creature creating himself?—and yet, this most absurd of all ideas, as we have already seen, is inseparably connected with the Arian system. On Arian principles, Jesus Christ is one of the highest of the angels—let us call him Gabriel, and then John's Gospel may be read thus :—“ In the beginning was Gabriel, and Gabriel was with God, and “ Gabriel was God ; all things were made by Gabriel, “ and without Gabriel was not any thing made that “ was made (of course Gabriel acted before he existed, “ and made himself) ; and Gabriel was made flesh, and “ dwelt among us.” The Socinian gloss is still more absurd ; for what sense in saying that “ *A man was made flesh ?*”—How blind are men to the difficulties and absurdities of their own systems—systems to which they have been long attached—systems received by tradition from their fathers !

Dr. B. affirms, that our blessed Redeemer expressly rejected and disclaimed religious worship. He quotes our Saviour's own words: "Thou shalt worship the Lord thy God, and him only shalt thou serve."—Now, if Jesus Christ be "*The Lord our God*," how has he disclaimed religious worship? That our blessed Redeemer is "*The Lord our God*," Dr. B. cannot consistently deny. He admits, that the personage who appeared to Moses in the bush, and gave the law from Mount Sinai, was the Redeemer. Now this glorious personage declared, (Exodus, xx. 2), "I am THE LORD THY GOD, which have brought thee out of the land of Egypt, out of the house of bondage."—Thomas also exclaimed, "My Lord and my God!"—When we worship our Redeemer, therefore, we are worshipping "THE LORD OUR GOD." Peter refused religious worship—the angel refused religious worship—but our blessed Redeemer never rejected nor disclaimed it; on the contrary, he taught it to be the duty of all men "to honour the Son, even as they honour the Father."

Dr. B. alleges (P. 103) that Jesus Christ has marked a plain distinction between himself and the Almighty, in these words, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." We readily grant, that the Redeemer is here plainly distinguished from his heavenly Father: but how?—not in respect of nature or essence, but in respect of his official character as "*the sent of God*." If by this text the Doctor can prove, that Jesus Christ is not the *true God*, the same reasoning will prove, that God the Father is not the *wise God*.

—In the Epistle of Jude, as we have already shewn, Jesus Christ is styled “*the only wise God* ;” but, does any person imagine that this excludes God the Father ? —So, in like manner, when the Father is styled “*the only true God*,” should any person imagine, that this excludes his only begotten Son ?—by no means.—He is “THE TRUE GOD AND ETERNAL LIFE. Jesus Christ is styled “*the only wise God*,” and God the Father “THE ONLY TRUE GOD,” not to the exclusion of each other, but to the exclusion of idols.—“Little children keep yourselves from *idols*. Amen.”

From John, xvi. 23, “In that day ye shall ask me “nothing,” Dr. B. infers, that we should not address our prayers to the REDEEMER. Now, this text has no reference to prayer at all, but only to the questions put to our Saviour on difficult subjects. This is evident from two things: 1, From the 19th verse, “Now “Jesus knew that they were desirous to ask him, &c.” —2, That our Saviour was speaking of questions on difficult subjects, and not of prayer, is evident from this—That *it is not fact* that his disciples after his ascension asked him nothing in prayer; for we have already seen that *Stephen* prayed to him—that *Paul* prayed to him—and that the *apostolic church* was in the constant habit of praying to him. The Doctor’s gloss would make our blessed Redeemer a false prophet.

In opposing the Divinity of Jesus Christ, Dr. B. seems principally to rely on those texts, in which he is styled the Son of God. In Page 108, he writes thus: “The title which he commonly assumes, is that of the “‘Son of God.’” This necessarily implies priority of

“existence, and superiority of dignity on the part of his Father. He also styles himself “the only begotten Son of God.” By this we are to understand his only Son, by way of pre-eminence; and also his dearest Son; as human parents are most tenderly attached to an only child. The word has often this signification in the original language, and is, therefore, tantamount to another appellation which our Saviour assumes, the Beloved, and the Beloved Son of God. This is the meaning of these phrases, and they imply, that he is inferior in dignity, and subsequent, in point of existence, to the Father, and peculiarly dear to him. Whatever mysterious sense may be put upon them, it will still remain unquestionable, that a father must exist before his son, and the origin of the son, being a fact, must have taken place, at some particular time, however remote. The strictest assertors of the divinity of Christ, acknowledge him to be a derived being.”—Part of this paragraph is so ungrammatical and incoherent, that I have been obliged to abandon it as unintelligible. In language, however, quite distinct and perspicuous, the Doctor maintains, that the phrase *Son of God* “necessarily implies priority of existence, and superiority of dignity, on the part of the Father.”* In reply, I would offer the following observations :

* Dr. B. tells us, that it is not required of a son to equal his father, nor of a scholar to vie with his master. A strange doctrine indeed, and far enough removed from that which teaches the perpetual perfectability of man—if true, our world would soon be peopled with pygmies and Lilliputians. If the phrase *Son of God* proves, that the Redeemer was inferior to God, would not the

1. Many Trinitarians do not believe in the doctrine of eternal generation. Though they believe that Jesus Christ is God equal with the Father, they do not believe that the appellation "*Son of God*" is descriptive of any eternal necessary distinction in the divine nature, but only of a new covenant relation. According to this opinion, the Doctor's reasoning has no force. It falls to the ground at once; for all acknowledge, that as man and mediator, Jesus Christ is inferior to the Father. But,

2. Viewing the epithets, *father* and *son*, as descriptive of an eternal distinction in the godhead, and of a natural and necessary relation, it does not follow, that worms of the dust are able to explain the nature of that relation. Our author, in his appendix, mentions *five* Trinities.†—Had he wished to treat his opponents with respect, he

phrase *Son of man* prove, that he was also inferior to *man*? Would not this prove too much, and by consequence—*nothing at all*?

† Dr. B. in his appendix, mentions a variety of Trinities—the Ciceronian, Platonic, Aristotelian, &c.—Now, what does all this prove? It proves, that the doctrine of the Trinity is not peculiar to Christians, but is believed also by Heathens. Through all ages, and in almost all heathen nations, it flows down through the corrupt channels of tradition. This very circumstance is no contemptible proof of its truth. If the doctrine had not been originally revealed, on what principle of human nature could it have been propagated—by what means could it have obtained so wide a circulation? But, as our author shows us in his appendix, Christians as well as Heathens, are divided on the doctrine of the Trinity. And what then? Does this prove that there is *no truth* in the doctrine? Surely not. Men are divided in their opinions with regard to the chief good. On this subject there are upwards of three hundred opinions. Is there therefore *no* chief good?—Men are divided in their opinions respecting the nature of virtue. Is there therefore *no* virtue? We will not follow the Doctor's safe rule—we will not abandon the doctrine of the Trinity, because men are divided about it.

would have said “five *different views* of the Trinity.” The fifth Trinity, he tells us, according to Bishop Stillingfleet, is the Trinity of the mobile, which is held by the common people, or by such lazy divines as only say, that it is an inconceivable mystery. Now, I must confess, that this fifth and last Trinity—this Trinity of the mobile or of the *mob*, as the word signifies—is the Trinity which I advocate. I confess myself one of those lazy divines, who say that the Trinity is an inconceivable mystery—a mystery which cannot be explained. I believe in the Supreme Deity of the Father, Son, and Holy Ghost. I believe that these are in one respect *three*, and in another respect *one*. I believe these facts; because they are revealed in the sacred volume. But how they are three, and yet but one, is a mystery. I believe nothing about it. I am *required* to believe nothing about it. Instead of attempting to ascertain the *facts*, divines have endeavoured to explain the *HOW*. In this I blame them. By attempting to explain what is inexplicable, both philosophers and divines expose their folly, and weaken their cause. It is one of the most important laws of matter, that all heavy bodies tend to the centre. But should a philosopher attempt to explain the cause why they so tend, he would only expose his own ignorance and folly. Why does the magnetic needle point towards the north?—What are the causes of its variation and dip?—“How do the bones grow in the womb of her that is with child?” These, and a thousand other questions, all the philosophers in the world cannot answer. With as much justice and propriety may such philosophers, as do not pretend to explain the mysteries

of nature, be branded with the epithet *lazy* ; as those divines are so nick-named, who do not attempt to explain the mystery of the Trinity.—When Orthodox divines speak of the Son as *derived* from the Father, they use the term *derived* in a qualified sense, as applicable, not to his essence, but only to his personality. For my own part, however, I must confess, that I see no warrant for such a term at all. I dislike it. I reject it : and I believe, that a great majority of Trinitarians will agree with me. However the Doctor may reason and dispute about the meaning of the phrase “ *Son of God*,” one thing he *cannot* dispute, That the Jews understood the phrase as implying, not *inferiority* to his heavenly Father, but *equality*. Upon this ground they stoned him, afterwards endeavoured to apprehend him, and finally crucified him. (See John, x. 31—40, compared with Matt. xxvi. 63—67.) When our Saviour, in the first of these passages, declares, “ I and “ my Father are one,” Dr. B. and Antitrinitarians in general contend, that this was not a oneness of *nature and essence*. As a parallel text, they quote John, xvii. 21, “ That they all may be one, as thou Father art in “ me and I in thee, that they also may be one in us.” They allege that Jesus Christ is one with the Father in no other sense, than that in which *believers* are one. To a superficial thinker, this may appear plausible enough ; but it will bear no examination. For, if our Saviour meant to say, that he was one with the Father only in the sense in which believers are one—if this was the natural construction of his words—why did the Jews consider him guilty of blasphemy ?—why did they take up stones to stone him ? It is abun-

dantly evident, that the Jews understood him as *we* understand him—as *making himself equal with God*.

The same observations will apply to the phrase, “*Son of God*.” The Jews, who surely knew its meaning better than Dr. B., understood it not as implying *inferiority* to the Father, but *equality*. They expressly declare, that this was the reason why they stoned him—that *he, being a man, made himself equal with God ; because he said, I am the Son of God*. On this ground they conceived him guilty of blasphemy, and proceeded to inflict the penalty which the law of Moses attached to that crime.

Doctor Bruce, and other opponents of the Divinity of Christ allege, that our Saviour rectified this mistaken notion of the Jews, and disclaimed equality with the Father in the following terms : “ Jesus answered them, “ Is it not written in your law, I said, Ye are gods ? “ If he called them gods, unto whom the word of God “ came, and the Scripture cannot be broken ; Say ye “ of him, whom the Father hath sanctified, and sent “ into the world, Thou blasphemest ; because I said, “ I am the Son of God ? ”—In these verses our Saviour, so far from *disclaiming*, persists in *asserting*, his own Deity. He proves it by an argument from the less to the greater. If Jewish magistrates, as types of the Redeemer, were denominated gods, why should the Deity of the antitype be denied ? Why should he be regarded as a blasphemer for claiming equality with his heavenly Father ?—That the Jewish magistrates were called gods, *as they were types of our blessed Redeemer*, is evident from the following parenthetical clause, “ *And the Scriptures cannot be broken.*” These

words plainly show, that Jesus Christ is styled God, not in conformity with the phraseology of the Jews, by which their magistrates were denominated gods; but, on the contrary, that Jewish magistrates were so denominated, as types of him who is “Over all, God blessed for ever.”—The Scriptures cannot be broken.—There must be an antitype answering to the types—a person who would think it no robbery or blasphemy to be equal with God. That our Saviour did not intend to disclaim his own Deity and equality with the Father, is evident from this—That, after his explanation, the Jews *again* sought to take him. This shows plainly, that the Jews understood the Saviour, as we do, not as *disclaiming*, but *asserting*, his divinity. So far was the Redeemer from *denying* his own Deity, that he *died a martyr* to that doctrine. When the high priest adjured him by the living God, to tell whether he were *the Son of God*, “Jesus said unto him, *Thou hast said*.—Then the high priest rent his clothes, saying, “He hath spoken blasphemy. What further need have we of witnesses? behold, now you have heard his blasphemy. What think ye? They answered and said, he is guilty of death.” The remarks of our author, when reasoning with the Socinians, are appropriate here. “Neither,” says the Doctor, “would he (Jesus) have left the Jews under a misapprehension of his meaning, when they said, How is it that he saith I came down from heaven. The candour of our Lord would surely have induced him to undeceive them, if they had misunderstood his words.”—Now, I ask Dr. B., when Jesus Christ said, that *he and the Father were one*, and that *he was the Son of God*;

and when the Jews thought that these expressions were blasphemous, and that he, being a man, was making himself equal with God—if the Jews were mistaken in all this, as Antitrinitarians say that they were, why did not the candour of our Lord induce him to undeceive them? Why did he give them such an ambiguous explanation, as left them still under misapprehensions—misapprehensions which induced them, first to attempt to stone him, and afterwards to crucify him?—According to the doctrine of Socinians and Arians, our blessed Redeemer died “*as a fool dies!*” He was guilty of little less than *suicide!* The use of ambiguous language was the cause of his death! He had not so much candour as to induce him to undeceive the Jews! He had not sufficient candour to save his own life! His want of candour was the reason why he was first stoned and afterwards crucified! He was stoned for blasphemy; he was crucified for blasphemy; and, upon Socinian and Arian principles, it would be impossible to acquit him of the crime; for the language he employed conveyed the idea of his equality with God. By doctrine fraught with such absurdities, I had almost said blasphemies, do modern divines endeavour to explode—the *Supreme Deity of our blessed Redeemer!* Upon the whole, it appears, that the phrase “*Son of God,*” applied to our Saviour, is so far from proving his *inferiority* to the Father, that it is an invincible proof of his *equality*. When the Jews charged him with blasphemy for claiming this equality, he did not renounce the claim; but, by boldly asserting it, *he died a martyr to his own Supreme Deity.*

Dr. B., as we already noticed, condemns Socinians

and Trinitarians, for the use they make of verbal criticism. He boasts, that the Arian scheme is so consistent and rational, that it requires no such aid. To convince him that this is only *vain boasting*, I would take the liberty of turning his attention to Phil. ii. 5, 12—that text, from which he has preached so long a sermon, in opposition to the Supreme Deity of our blessed Redeemer. “Let this mind be in you, which was
 “also in Christ Jesus; who being in the form of God,
 “thought it not robbery to be equal with God: but
 “made himself of no reputation, and took upon him the
 “form of a servant, and was made in the likeness of
 “men: And being found in fashion as a man, he hum-
 “bled himself, and became obedient unto death, even
 “the death of the cross. Wherefore God also hath
 “highly exalted him, and given him a name which is
 “above every name: That at the name of Jesus every
 “knee should bow, of *things* in heaven, and *things* in
 “earth, and *things* under the earth: And *that* every
 “tongue should confess that Jesus Christ *is* Lord to
 “the glory of God the Father.”—Now, what is the reason, that Doctor Bruce did not attempt to reconcile this text to the Arian system, *without the aid of verbal criticism*? To this question only one answer can possibly be given. HE COULD NOT—Without the aid of verbal criticism, all the Socinians and Arians in the world could not explain this single text. Without the aid of verbal criticism, this one text would completely overturn and annihilate their systems. If Jesus Christ thought it no robbery to be equal with God, then he *was* equal with God: and if he was equal with God, his SUPREME DEITY rests upon an immove-

able basis, and the long existing controversy is for ever settled. Where is now the vaunted consistency and rationality of the Arian scheme—a scheme, which, without the aid of verbal criticism, *one single text would scatter to the winds, and totally annihilate?*—So then, Dr. B. has recourse to verbal criticism. Why?—*because he could not help it.* The case was desperate.—Without the aid of verbal criticism, his whole system would crumble into dust. Nor is this all :—to preserve his scheme from utter destruction, the Doctor was obliged to have recourse not only to verbal criticism, but to *erroneous criticism.* He tells us, that “the word translated robbery, signifies any thing taken by violence, and particularly plunder taken from an enemy.” With great deference, I deny that the word has any such meaning. The word *ῥαπαγμα* signifies any thing taken with violence, &c. ; but it is not *ῥαπαγμα*, which is translated robbery; it is *ῥαπαγμος*, a word of a different signification—a word which signifies, not plunder, but the taking of plunder; and, therefore, literally and analogically translated *robbery.* I say *analogically*; because it is principally by the *analogy* of the language, that the true meaning of the word is ascertained. The same word does not occur in any other part of the New Testament, nor in the Septuagint translation of the Old; and some maintain, that it does not occur in any of the profane authors.—This, however, appears to be a mistake. It is found in Plutarch, but not used in the sense given it by Dr. B. It is there employed to signify the *action*, as our translators understand it, and as the analogy of the

Greek language requires.—The following, among many, are instances of this analogy : Σπαράσσω signifies to lacerate or tear ; from this is formed the noun σπαραγμος, laceration or tearing, and σπαραγμα, the fragment or part torn off. From καθαιρω and καθαριζω, to purge, are formed the verbal nouns καθαρμος and καθαρισμος, both signifying purgation, or the act of purging ; whereas καθαρμα signifies the offscouring or filth. Under such circumstances, nouns terminating in *μος* are not to be confounded with nouns in *μα* ; the former express the *action*, but the latter refer to the *object* or *effects* of the action. Nouns terminating in *μος* are not synonymous with nouns in *μα*, but with nouns in *ις* ; καθαρμος, καθαρισμος and καθαρσις, are all synonymous—they all denote the *act* of purifying. Proceeding on this plain principle of analogy, our translators have very judiciously and accurately translated ἄρπαγμα, *robbery*.

Before dismissing this disputed word, I must caution my reader not to be deceived by the bold and confident assertions of our author. In his appendix (Page 303), he confidently assumes what is not true—"that all agree "in his interpretation of the word." Hammond, M'Knight, Wardlaw, and all Trinitarians that I have consulted (except one), defend the received version, in opposition to the Doctor. The writer which I have excepted, is Stuart of Andover, who says, "Greek syntax would place the words thus, as to their sense ; ουκ ἠγισατο το ειναι ισα διω (κατα) ἄρπαγμα." With great deference, I conceive that the learned professor is, in this instance, quite mistaken. Upon the principles of Greek syntax, the elipsis cannot be supplied by κατα ;

but requires *εἰσα*. In addition to this, I may observe, that his objection to our translation is satisfactorily answered by Dr. Wardlaw.

When it is said, that our Saviour thought it no robbery to be equal with God, the Doctor endeavours to explain away the force of the term *equal*, by telling us that the word *ισα*, in the original, often implies only a near resemblance. On this criticism I would make the following remarks :

1. It has never yet been satisfactorily proved, that the original word ever signifies, exclusively, likeness or resemblance. The authorities produced by Dr. Whitby are inconclusive. In every instance, as Wardlaw observes, the word implies equality.

2. Supposing the word *ισα* to signify, not only equality, but also likeness, upon what principle does Dr. B. presume to lay aside the *primary* meaning of the word, and to adopt the *secondary*? Upon what principle can he do this, but upon the sophistical principle of begging the question?—Antitrinitarians, taking for granted the thing to be proved, *That Jesus Christ is not equal with the Father*, very modestly conclude, that the primary meaning of the word must be laid aside, and a secondary one, agreeable to their own preconceived opinions, adopted!

3. In the text under consideration, according to the Doctor's own showing, the word cannot signify likeness or resemblance. All that he pleads for is, that the word "often implies only *near* resemblance." Now, upon the principle that Jesus Christ was only a creature, between him and the Deity there was no *near* resem-

blance. The resemblance between the rudest savage and Solomon the wise was infinitely nearer. Between a creature and his creator, there is an infinite distance, and, consequently, the resemblance must be infinitely remote. It is therefore evident, that though the word may sometimes imply only near resemblance, this cannot possibly be the meaning of it here. The Doctor alleges, that the original word, if translated *equal*, “would signify that God was equal to himself; or “else, that there are two Gods.” But does he not know, that Trinitarians believe the Deity to be, in one respect *three*, and in another *one*? They do not believe, that there are three persons, and yet but one person; or three Gods, and yet but one God—this would be a contradiction—but they believe, that there are *three persons*, and yet but *one God*. Jesus Christ thought it no robbery to be equal with God. This proves, that he and the Father are two distinct persons; but not that they are two Gods, or that God is equal to himself.

From the phrases, “*form of God*,” and “*form of a servant*,” the Doctor concludes, that Jesus Christ was not *really* a servant, but only *resembled* a servant; and that he was not *really* God, but only *resembled* God. From the very same premises, I would draw the very opposite conclusion. From the phrase “*form of a servant*,” and from our Saviour’s own words, “I am among you as one that serveth,” are we to conclude, that our Saviour was not *really a servant*? By no means. The conclusion is contradicted by the following plain declarations of Scripture. Isaiah, xlii.

1, "Behold my servant whom I uphold"—verse 19, "Who is blind but my servant?" See also Isaiah, xlix. 6—lii. 13—Zech. iii. 8—Mat. xii. 18—xx. 28. After reading these Scriptures, will any person say that Jesus Christ only *resembled* a servant? Surely not. When he took upon him the form of a servant, *he really became a servant.* In the same manner, I conclude, that his being in the form of God implies, that he was *really God.* Both his being in the form of God, and his thinking it no robbery to be equal with God, establish the same great point—HIS SUPREME DEITY.

Dr. Bruce affirms, that the obvious meaning of our translation would make Christ an example of selfishness and ambition. This bold assertion is a mere *petitio principii*—a barefaced begging of the question. It takes for granted what remains to be proved, and what is denied by all, but Antitrinitarians. It takes for granted, that Jesus Christ is only a creature. Now, if this hypothesis were true—if the Redeemer were only a creature—"To think it no robbery to be equal with God," would make him not only an example of selfishness and ambition, but of the *most horrid impiety and blasphemy!* The Antitrinitarian hypothesis, however, has never yet been proved, and, I presume, *never will.* This text alone, notwithstanding the violent attempts to pervert it, will for ever prove *an insuperable barrier.* Antitrinitarian comments explain away all the beauty and force of the passage. On their principles, where is that exalted virtue displayed in the humiliation of Jesus; If Jesus was only a man—a carpenter's son—

as Socinians contend, where was his humiliation? According to the Arian scheme, Jesus Christ was only a creature—a superangelic being—a being bound by the law of God—bound to obey his heavenly father. When his father commanded him to humble himself, had he refused, he would have been a rebel, a fallen angel, as bad as Satan, if not worse! When he obeyed, he was only an unprofitable servant!—he had only done that which it was his duty to do. His obedience was only a debt, and could lay the Deity under no obligation to confer favours, either on himself, or on any of the human family. He had nothing of his own—nothing which he had not received—his sacrifice was not his own—he had no merit—no ground of boasting. He had no liberty to save his own life, without incurring the guilt of the most horrid impiety, rebellion, and apostacy—without becoming a fallen angel! Where is then that exalted virtue, which has kindled into rapture prophets and apostles, men and angels, the whole blessed creation? The Arian hypothesis sinks it into *nothing*.

On the other hand, according to the Trinitarian scheme, the text exhibits an astonishing, an overwhelming display of generous disinterested benevolence, humility and condescension. It exhibits an example worthy of the imitation of men and of angels—worthy of the admiration and praise of all intelligent creatures! Oh! that he who writes, and they who read these pages, may be able to comprehend, with all saints, what is the breadth and length, and depth and height; and to know the love of Christ, which passes know-

ledge, that they may be filled with all the fulness of God.*

* Intimately connected with our Saviour's taking upon him 'the form of a servant,' is that text in the Hebrews, "He took not on him the nature of angels, but the seed of Abraham."—Dr. B. very properly remarks, that such phrases would be totally inapplicable to a mere man, who could have no power to take on himself the nature of angels—but he quite forgets, that such phrases are no less inapplicable to an *angel*, or the *highest of angelic beings*. How could an angel, or the highest of angelic beings, take upon himself the nature of angels? If he were originally possessed of their nature, how could he *assume* it? The text is equally inconsistent with the doctrines of Socinians and Arians. For what consistency, or what sense, in talking of a man taking upon himself the nature of a man, or an angel taking upon himself the nature of an angel? Dr. Price, perceiving such phraseology to be grossly absurd, is forced to recur to verbal criticism—to *false* criticism. His translation, designed to supersede the authorised version, runs thus:—"He helped not the nature of angels."—This translation of the verb *επιλαμβάνετο* is quite of a piece with Dr. B.'s translation of the noun *ἄρπαγμα*. Dr. Bruce affixes the meaning of *ἄρπαγμα* to *ἄρπαγμος*; and Dr. Price affixes the meaning of *αντιλαμβάνομαι* to *επιλαμβάνομαι*; and by this simple operation of affixing the meaning of one word to another, do these learned Doctors contrive to evade the force of troublesome texts, and to preserve from destruction their favourite system. They deprecate verbal criticism, and pretend to be willing to abide by the received version.—I say *pretend*; for it is nothing but *pretence*. They are *not* willing to abide by it: they *CANNOT* abide by it and advocate Arianism. They appeal to criticism in every case of extremity, and to such a species of criticism, too, as would enable them to bring *any meaning out of any text*.

CHAPTER IV.

Of the Supreme Deity of the Holy Ghost.

HAVING in the preceding pages endeavoured to establish the Divinity of our blessed Redeemer, and to refute those arguments by which Dr. B. has assailed that doctrine, I proceed now to make a few observations in defence of the SUPREME DEITY OF THE HOLY GHOST. The Doctor boasts of the Arian system, as rational and consistent—as quite free from the difficulties attending the systems of Trinitarians and Socinians—as clogged with no difficulties of its own, except such as must attach to any supernatural interposition. To me, I confess, that system appears in a quite different light. It appears to me *unscriptural, unreasonable, inconsistent, and clogged with difficulties altogether insuperable.* The correctness of this view will appear from the doctrine of that system, not only respecting the *Son of God*, but also respecting the *Spirit of all grace, the Holy Ghost.* Arians, in their view of the Blessed Spirit, are not only inconsistent with the Scriptures of truth, but with each other. Some of them believe, that he is

neither *God*, nor *angel*, nor *man*, nor *any being at all*, but only the *power*, *wisdom*, or *influence* of the Deity. Others again (and among these Dr. B., though he speaks entirely in the language of scepticism and doubt), believe that the Holy Ghost is a creature inferior to our Blessed Redeemer. The hypothesis of those who deny the distinct personality of the Holy Ghost, is full of absurdity. And yet, to maintain his personality, but deny his Supreme Deity, appears to involve much contradiction, perplexity, and confusion. The works peculiar to God are ascribed, in Scripture, to the Blessed Spirit.—In the work of creation he is represented as a principal agent. He “moved upon the waters,” Gen. i. 2. He “garnished the heavens,” Job, xxvi. 13. He “made man,” Job, xxxiii. 4.—In the new creation, also, he is a principal agent. He regenerates the *natural world*, Psal. civ. 6, “Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth.” He regenerates the *moral world*, Tit. iii. v. “According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.” In the resurrection of the dead he will be a principal agent, Rom. viii. 11. “But, if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” These, and many other works of God, are ascribed to the Blessed Spirit. According to the Scriptures, God stretched forth the heavens *alone*, *alone* and spread abroad the earth by *himself*; but according to the system of Dr. B., he did *not* create the heavens and the earth *alone*, or by *himself*, but by a *created*

instrument, Jesus Christ.—This is not all : From the preceding Scriptures, it appears, that God did not create by this subordinate instrument *alone*, but by *another* instrument still lower—by the Holy Ghost.—Arians maintain, that Jesus Christ is inferior to the Father, and the Holy Ghost inferior to Jesus Christ.—From these premises it follows, that, in the work of creation, Jesus Christ was an instrument in the hand of God ; and the Holy Ghost a subordinate instrument in the hand of Jesus Christ—so that the work of creation was performed by the *instrument of an instrument—the servant of a servant!* The work of creation was performed by a *creature*, the Holy Ghost!—This creature was created by *another creature, Jesus Christ!!*—which last creature *CREATED HIMSELF!!!* Such appears to me the legitimate and native consequences of the Arian system—of that system which is extolled for its reasonableness and simplicity! Should Arians attempt to evade those absurd consequences, by denying that the preceding texts refer to the Holy Spirit taken personally—should they even succeed in making their escape by such an evasion—still I would ask the following questions :—How is the Redeemer's superiority to the Holy Ghost consistent with his being conceived in the womb of the virgin by the *power of the Holy Ghost?* What! conceived by the power of a creature inferior to himself, conceived by the power of *his own creature!* The Redeemer was honoured by the descent of the Holy Ghost at his baptism. The Holy Ghost anointed him, and qualified him for his mediatorial offices and work. He wrought his miracles by the *power of the Holy Ghost.* How are these things con-

sistent with the inferiority of that Blessed Spirit ? The Holy Spirit raised our Saviour from the dead—he was “*quickened by the Spirit.*” How is this consistent with the Holy Spirit’s inferiority ? Finally ; how is the inferiority of the Holy Ghost consistent with the unpardonable sin ? Mat. xii. 31, 32, “ Wherefore, I say “ unto you, all manner of sin and blasphemy shall be “ forgiven unto men : but the blasphemy against the “ Holy Ghost shall not be forgiven unto men. And, “ whosoever speaketh a word against the Son of Man, it “ shall be forgiven him ; but whosoever speaketh against “ the Holy Ghost, it shall not be forgiven him, neither “ in this world, neither in the world to come.”

The force of this text, as it strikes against the Arian system, Dr. B. endeavours to evade, by asserting—that the Holy Ghost was not then given ; or rather by insinuating—that *he did not, at that time, exist !* He writes thus :—“ The blasphemy against the Holy “ Ghost, so awfully denounced by our Lord, was an “ obstinate and wilful incredulity in his miracles ; and “ particularly, the imputation of them to the agency of “ evil spirits. It cannot signify denying the personality of the Holy Spirit ; for St. John tells us, that “ the Holy Ghost was not given (given is added by the “ translators) till Christ was glorified ; and, long after “ that event, the disciples at Ephesus had not so much “ as heard, whether there were any Holy Ghost.”

This evasion will not do. The futility and weakness of it will appear from the following observations : 1, In this passage, as in many other parts of his book, the Doctor is careful to refute what nobody maintains. He says, that the text quoted above “ cannot signify deny-

“ing the personality of the Holy Spirit.”—Who imagines that it signifies this? *Nobody* I presume. Dr. B. would save himself *immense* trouble, if he would not make so many men of straw. God forbid that the sin against the Holy Ghost should signify the “denying “of his personality!”—if it did—wo, wo, would be to the great majority of Antitrinitarians—*they would be all guilty of the unpardonable sin!* Dr. B. asserts, that the blasphemy against the Holy Ghost was an obstinate and wilful incredulity in the Redeemer’s miracles. Passing over the innate absurdity of the phrase “incredulity in miracles,” would our author examine the passage more minutely,* I presume he would find that he is quite mistaken. The blasphemy against our Saviour—the imputation of his miracles to the influence of evil spirits—*was* forgiven. “Whosoever,” says the Redeemer himself, “shall speak a word against the Son “of Man, *it shall be forgiven him.*” For those Jews who thus blasphemed him, and afterwards crucified him, he fervently prayed, “Father, forgive them, for “they know not what they do.” The prayer was heard. When charged with the murder of the Lord of Glory, they were pricked in their hearts—they looked on him whom they had pierced, and mourned—they exclaimed, “What shall we do to be saved?”—they

* *Faith* in miracles is intelligible, but *credulity* in miracles is absurd. The philologist will perceive the reason: he will see, that *faith*, being an *act* of the mind, is transitive, and admits an object; whereas *credulity*, being not an *act*, but a *disposition* of the mind, is *intransitive*, and does *not* admit an object. If therefore *credulity in miracles* is not sense, *equally* absurd, if not *more* so, is the phrase “*incredulity in miracles.*”

were directed to believe in the Lord Jesus Christ—they embraced the glad tidings, believed, and were enrolled among his disciples. It appears, therefore, that the imputation of our Saviour's miracles to the influence of evil spirits was *not* the unpardonable sin.—“ He hath “ an unclean spirit ”—“ He casteth out devils by Beelzebub the prince of devils,” were words spoken against the Son of Man. Such words, our Saviour himself declares, *should be forgiven*; and, we have reason to believe, that they were *actually forgiven*.—But he assures us, that if any one should speak against the Holy Ghost, *it should never be forgiven him*. The Doctor observes, that the Holy Ghost was not then given. Very true; nor did the sin mentioned respect *present*, but *future* communications of the Holy Ghost. It respected the miraculous gifts of the Holy Ghost after the Redeemer's resurrection. An important question may be here put; Why was the blasphemy against our Saviour forgiven, but that against the Holy Ghost *unpardonable*? I answer, Because the miracles wrought by the Holy Ghost, after the ascension of Jesus Christ, *were the last and most powerful attestation of the truth of Christianity*. The opposition given to our Lord and his miracles proceeded principally from ignorance. To this cause we may trace even his crucifixion. “ Brethren,” says Peter, “ I wot that through ignorance ye “ did it, as did also your rulers.” “ Had they known “ him, they would not have crucified the Lord of “ Glory”—and, I may add—they would not have blasphemed him, nor imputed his miracles to diabolic influence. The miracles wrought by the power of the Holy Ghost, after our Saviour's ascension, were far

more glorious and convincing than those wrought by our Saviour himself. This our Redeemer had (John, xiv. 12) predicted, "Verily, verily, I say unto you, "He that believeth on me, the works that I do shall "he do also; and greater works than these shall he "do; because I go unto my Father." In opposing the Supreme Deity of the Holy Ghost, one of the Doctor's arguments is, that the Redeemer appeals only to *two* witnesses, himself and his Father—"that the Holy "Spirit was none of his witnesses, for in this case he "would have been supported by three; and the third "would have been more unexceptionable than himself." Now, the fact is, that he actually *did* appeal to this third, and most unexceptionable witness, (John, xv. 26), "But when the Comforter is come, whom I will "send unto you from the Father, even the Spirit of "truth, which proceedeth from the Father, he shall "testify of me." He appealed to this witness, but did not actually bring him forward till after his own ascension. Why? A very satisfactory reason can be given. Had the third and most unexceptionable witness been produced *before* his crucifixion, he would not have been crucified at all. By the influence of this witness, the Jews would have been convinced that Jesus was the true Messiah; and "had they known him, they would not "have crucified the Lord of Glory." Dr. B. would have doubtless produced the third witness—and what then? By this circumstance he would have completely counteracted the design of our Saviour's mission, and disconcerted the whole plan of Redemption. But the foolishness of God was wiser than Dr. B. As our Saviour came in the fulness of time, so also did the Holy

Spirit. He gave in his testimony when it was calculated to produce the best effect—he gave it on the day of Pentecost—he appeared in the form of cloven tongues as of fire—he wrought a miracle more glorious and convincing than had ever been wrought before.—He appeared a more unexceptionable witness than either the Father or Son, who were appealed to before our Saviour's crucifixion. When *his* testimony was rejected, there was no *fourth* witness. To the obstinate and wilful despisers of Christianity, there remained nothing but a certain fearful looking for of judgment; and this, I humbly conceive, is the reason why the blasphemy against the Holy Ghost could not be forgiven, neither in this world, nor that which is to come. The *first* witness was the *Father*, the *second* witness was the *Son*, the *third*, last, and, as Dr. B. admits, *the most unexceptionable witness*, was the *Holy Ghost*. When the testimony of the *Father* was rejected, then additional evidence was afforded in the testimony of the *Son*; and when the testimony of the *Son* was rejected, additional evidence was afforded in the testimony of the *Holy Ghost*; but, when the testimony of the *Holy Ghost* was rejected, there was *no additional evidence*. Those who rejected *his* testimony, blaspheming his person and miracles, sinned against the *clearest light*, wilfully resisted *the most powerful evidence*, and so cut themselves off from *all hopes of forgiveness*.

The reader will now judge of the truth of the following assertion made by Dr. B. (P. 121), "By this he (the Redeemer) declares—that the Holy Spirit was "not one of his witnesses." The Redeemer declares *no such thing*. The Redeemer declares the *very re-*

verse. (John, xv. 26), "But when the Comforter is
 "come, whom I will send unto you from the Father,
 "even the Spirit of truth, which proceedeth from the
 "Father, he shall testify of me." *The Apostles de-*
clare the very reverse. (Acts, v. 32), "And we are
 "his witnesses of these things; and so is also the Holy
 "Ghost, whom God hath given to them that obey
 "him."

When the declarations of Dr. B. thus flatly contradict those of our Saviour and his Apostles, the reader will know how to treat them. He will perceive with what weapons the Divinity of the Holy Ghost is assailed. He will see how little reason the Doctor has to boast, that his book "is consistent with itself and the
 "Gospels."

Another argument brought forward by our author against the Divinity of the Holy Ghost, is—that "he
 "is very often omitted when the Father and Son are
 "mentioned." In reply, I would observe: 1, That this is only, at best, an argument (*ad ignorantiam*) addressed to our ignorance. Were we intimately acquainted with the Scriptures, we would see—as we have already seen in the preceding instance—that there are wise reasons for all such omissions.

2. Sometimes the Father is omitted, when the Son and Holy Ghost are mentioned. According to the Doctor's logic, these cases would prove—THAT THE FATHER HIMSELF IS NOT A DIVINE PERSON!

As an additional argument against the Divinity of the Holy Ghost, Dr. B. asserts, that he is never styled God in the New Testament. I answer: 1. If he be so styled in the *Old Testament*, it is quite the same.—

“THE BIBLE, THE BIBLE, IS THE RELIGION OF TRINITARIANS.” We will not suffer Dr. B. nor any Antitrinitarian in the world, to confine us to the New Testament, much less to the Gospels.

2. We do not admit the fact, that the Holy Ghost is never, in the New Testament, styled God. In Acts, v. 3, 4, lying to the Holy Ghost is styled lying to God. The Corinthians were denominated “*the temple of God* ;” because they were temples of the Holy Ghost. (1 Cor. iii. 17, and vi. 19.)—All Scripture was given by inspiration of God ; because “*holy men of God spake as they were moved by the HOLY GHOST.*” (2 Tim. iii. 16—2 Pet. i. 21.)

3. Should Antitrinitarians succeed in evading these and similar Scriptures—should they succeed (which they will never do) in proving, that the Holy Ghost is never styled God, neither in the New Testament nor in the Old—still, I would ask, Why should all this be regarded as a valid argument against his Divinity ? Were the Holy Ghost styled God, as I believe he is ; either the Doctor would consider this a proof of his Divinity, or he would not.—If he *would*—Why does he not admit the Divinity of JESUS CHRIST, who is confessedly styled God ? If he would *not*—Why should he consider the want of this epithet an argument *against* his Divinity ? Why should he require us to produce a proof, which, if we were to produce, he would immediately turn round and say, “*This is no proof at all ; for even angels and magistrates are styled Gods.*” I have already called upon Dr. Channing in a similar case—I now call upon Dr. B.—I call upon all the Antitrinitarians in the world to show the consistency of such demands with

common candour, common honesty, or common sense.—If the Holy Ghost is *not* styled God ; this is an argument *against* his Divinity—if he *is* styled God ; this is no proof in *favour* of it ! What species of proof would satisfy such reasoners ?

The Doctor again argues, “ that the Holy Ghost is “ not dignified with any of those titles usually ascribed “ to the Almighty.” In this, also, he is completely mistaken. Is not the Holy Ghost styled (Heb. ix. 14) THE ETERNAL SPIRIT ? Is he not dignified with the title of the HIGHEST ? (Luke, i. 35.)—In a word : Are not the *names, attributes, works, and worship*, that are proper to God only, ascribed to the HOLY GHOST ? The same arguments which prove the Divinity of the Son, prove also the *Supreme Deity* of the Blessed Spirit. Hence the reason, why divines, in general, do not insist so much on the *latter*, as the *former*. ‘ If our author imagine, as he seems to insinuate, that the brevity with which the doctrine of the Divinity of the Holy Ghost is sometimes treated, is to be attributed to the want of evidence, he is much mistaken. His attack is brief ; hence the brevity of the present defence. Should he take the field again, and enter more largely into the controversy, he will then see whether there be not, in the sacred volume, accumulated evidence of the truth of the doctrine.

Against the Supreme Deity of the Blessed Spirit, our author, still farther argues thus : (P. 121), “ It “ appears from a remarkable declaration of our Lord, “ that the Holy Spirit knew neither the Father nor the “ Son : No man knoweth the Son but the Father, nei- “ ther knoweth any man the Father, save the Son, and

“ he to whom the Son will reveal him : for *no man* is,
 “ evidently taken in an indefinite sense for no one,
 “ being applied to the Father and the Son.” Now, if
 by this reasoning the Doctor has proved, that the Holy
 Ghost knows neither the Father nor the Son, by the
 very same logic can I prove—shall I utter the blas-
 phemy ?—*That the Father does not know himself!* In
 our translation of 1 Cor. ii. 11, it is asserted, that no
 man—in the original *οὐδεὶς*, *no one*—knows the things
 of God, but the SPIRIT OF GOD. Now, if the Doc-
 tor’s reasoning be correct, the blasphemous conclusion
 follows, that the things of God are not known by GOD
 HIMSELF, but only by the HOLY GHOST ! How weak
 must that system be, which requires such reasoning to
 support it ! Had the Doctor compared Scripture with
 Scripture, he might have plainly perceived, that the
 Holy Ghost is so far from being *ignorant* of the Father
 and Son, that the sacred oracles represent him, not on-
 ly as *omnipresent*, (Psal. cxxxix) but as *omniscient*,
 (1 Cor. ii. 10,) “ *Searching all things, yea, the deep*
“ things of God.”

I would conclude this article by the following ques-
 tion : How can the *form of baptism*, or the *apostolic*
benediction, be reconciled with the Arian system ?—
 What ! Baptize in the name of God and two creatures !
 in the name of God and two servants, the one inferior
 to the other ! I baptize thee in the name of the Fa-
 ther, and of the Son, *his servant*, and of the Holy
 Ghost, *an inferior servant!*—*the servant of a ser-*
vant!—*the creature of a creature!* Such, when
 analyzed, is the *Arian baptism*.—On the same prin-
 ciples of analysis, the *Arian benediction* will run

thus : The grace of the Lord Jesus Christ, a creature of God, a servant of the Deity, and the love of God—and the communion of the Holy Ghost, a servant of Jesus Christ—a servant of a servant! be with you all. Amen!—Dr. B. is fully convinced, that the Holy Ghost is not one with the Almighty. He assures us, he has no doubt on this subject. One should suppose that such strong conviction must be founded on strong arguments. Whether this be the case, let the reader now judge. Let him judge whether the arguments, by which the Arian system is supported, be not extremely weak, and the difficulties with which it is clogged, altogether insurmountable.

CHAPTER V.

The Atonement defended.

SECTION I.

The necessity of it proved.

INTIMATELY connected with the doctrine of the Supreme Deity of the Son and Holy Ghost, is that of the Atonement. Those, therefore, who deny the one, generally reject the other. Indeed, the Atonement cannot be consistently maintained, if the doctrine of the Trinity is rejected. These twin doctrines refuse to be separated; they must stand or fall together. A denial of the doctrine of the Trinity spreads darkness over all the other doctrines of the Gospel. Accordingly, Dr. B. regards the connexion which the death of Christ bears to the work of redemption, as a subject full of darkness and difficulty. He seems greatly puzzled to know, whether the death of the Redeemer were *necessary*; and, after much hesitation, determines in the negative—that it was not *indispensably necessary*, and that our redemption might have

been effected without it.—I confess, that *I* am of a quite different opinion. I firmly believe, that sin could not *possibly* be pardoned, and that men could not *possibly* be saved, without a satisfaction—without the penalty of the law operating, ~~either on the offender, or on~~ a substitute. My reasons are the following :

I. All the perfections of Deity are opposed to the pardon of sin without a satisfaction. (See Dr. B. Page 50, 51.)

1. *The truth of God forbids it.* In the threatening attached to the violation of the Covenant of Works, God pledged his *truth* and *veracity*. “In the day thou eatest thereof, thou shalt surely die.”—Satan arraigned the truth of the Deity. *God* said, “*Thou shalt surely die ;*” but *Satan* said, “Thou shalt not surely die.” Were God to pardon sin without inflicting the penalty, *Satan* would be *true*, and the *God of truth a liar !* Because men do not *claim* the fulfilment of threatenings, as they claim the fulfilment of promises, Archbishop Tillotson and others conclude, that God is not *obliged* to fulfil his threatenings. This is ingenious, but completely sophistical, and extremely dangerous. Is not God obliged to tell the *truth* ? *Undoubtedly.* *Truth*, therefore, *demand*s, that the threatening of the law should be fulfilled, and the penalty inflicted.

2. *The knowledge of God* is opposed to the pardon of sin without a satisfaction. The language of sin is, “How doth God know, and is there knowledge in the Most High ?” God hath forgotten, he hideth his face ; he will never see it. The Lord shall not see, neither shall the God of Jacob regard it. Shall sin be

permitted thus to insult with impunity the knowledge of God? Surely not.

3. *The Holiness of God* opposes the pardon of sin without a satisfaction. Holiness is that attribute, by which the Deity hates sin. Fire and water are not more opposite than sin and holiness. The language of sinners is, that God is not a holy being—that he is “altogether such an one as themselves”—that he is “a God that hath pleasure in wickedness”—that “evil shall dwell with him”—and that “the foolish shall stand in his sight.”—Now, if sin thus insult and blaspheme the holiness of God, does not the divine holiness call aloud for the punishment of sin? Surely it does.

4. *The justice of God* opposes the pardon of sin without a satisfaction. Justice is that attribute, by which God renders to every one according to his works. Sin insults this divine attribute, (Psal. x. 13), “Wherefore doth the wicked contemn God? He hath said in his heart, Thou wilt not require it.”—Were sin, therefore, to pass with impunity, how could the honour of this attribute be vindicated? How could it be said, that God will by no means clear the guilty?

5. *Even the GOODNESS AND MERCY of God* are opposed to the pardon of sin without a satisfaction. “If it be argued” (says Dr. B., P. 231,) “If it be argued from the divine holiness and justice, that God must punish the innocent for the guilty; it may be argued from his goodness and mercy, that he must forgive the guilty, and cannot punish at all.”—Answer—We do not argue, that God *must* punish the innocent for the guilty—we all deny, that God was under any

natural necessity to do so—We all maintain, that God might have punished the guilty race of men, as well as fallen angels, *without providing any remedy*. But we argue, *that God cannot pardon sin without a satisfaction*. We maintain, that all the perfections of God forbid it. We deny the assertion of Dr. B.—that “it may be argued from the goodness and mercy of God that he must forgive the guilty and cannot punish at all.” We assert, that the *goodness and mercy* of God, as well as his justice and holiness, call aloud for the punishment of sin. Were the supreme magistrate in a civil state to suffer crimes to pass unpunished—were he, through a mistaken notion of goodness and mercy, to permit robbers, murderers, &c. to pass with impunity—what would be the result? Would not his *clemency* to the *few*, be *cruelty* to the *many*? Would not crimes abound? Would not misery abound? Would not that state very shortly become “the field of Golgotha, and dead men’s skulls?” Now, in proportion as the moral government of the universe is more important than that of any civil state; in the same proportion would the pardon of sin without a satisfaction be more *mischievous, destructive, and cruel*. It is not, therefore, the doctrine of the atonement, but the doctrine of Socinians, and Arians, that is inconsistent with the goodness and mercy of God.

II. To maintain with Dr. B., that the death of Christ was not necessary to the pardon of sin, or the salvation of sinners, is to teach a doctrine, not only *insulting to the glory of all the divine perfections*, but *degrading to the divine law, and subversive of the divine government*. The law of God is a rule to the rational crea-

ture. Now a rule must be some thing *fixed, inflexible* and *permanent*. A rule must not bend or conform to the obliquities of the object measured ; but the object measured must conform to the rule. A rule that bends is no rule at all. To pardon sin without a satisfaction, would completely destroy the law as a rule. The will of the creature would not be obliged to bend to the law of God ; but the law of God to the will of the creature ! Thus, Socinianism and Arianism tend to destroy the law of God, by making the law yield to the creature, and not the creature to the law. Socinians and Arians are warm advocates for the steadiness and uniformity of those laws which govern the material system. But, is it not altogether absurd to imagine, that those laws which govern the *natural world* should be *steady* ; whilst those which govern the *moral world* should *fluctuate* !—that the laws of *inanimate nature* should be *permanent* ; but those of the *intellectual and moral creation*, *variable* !—Reason and revelation unite in teaching a very different doctrine. Our Saviour himself assures us, that he came, not to destroy the law, but to fulfil it—and that “ *heaven and earth shall pass away ; but a jot or tittle shall in no wise pass from the law till all be fulfilled.*” Human laws are imperfect, and therefore they are frequently abrogated, or their penalties relaxed ; but the moral law being perfect—being founded on the immutable nature of God—being a transcript of the holiness of the divine nature—can never be abolished, without the abolition of the divine image. The law is *holy* ; and therefore the holiness of the law requires its execution—the law is *just* ; and therefore the justice of the law requires its execution—the law is *good*, and

therefore the goodness of the law requires its execution. To pardon sin without a satisfaction, would be a virtual acknowledgment, that the law is neither holy, nor just, nor good. To pardon sin without a satisfaction, would degrade the divine law, counteract its object, and open a floodgate for every species of wickedness. How would men be encouraged in sin from the consideration, that they might sin with impunity! The sufferings of Jesus were therefore necessary, not only to glorify the perfections of God, but to “magnify the law and make it honourable.” “Christ is the end of the law for righteousness to every one that believeth.”

III. That the sufferings and death of the Son of God were indispensably necessary in the work of our redemption, is evident from many portions of the sacred volume. (Luke, xxiv. 26), “Ought not Christ to have suffered these things, and to enter into his glory?”—(Heb. ii. 10), “For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.”—(John, xii. 24), “Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.” Dr. B. alleges, that the Redeemer’s death might have been dispensed with, without defeating the object for which he came into the world; but our Saviour asserts the very reverse. (John, xii. 27), “Father, save me from this hour: but for this cause came I unto this hour.”—(Mat. xx. 28), “Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”—Nay, the very text which the Doctor

adduces, to prove, that the death of Christ might have been dispensed with, proves his death to be *indispensable*. "O, my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Aversion to suffering is essential to humanity. This aversion our Saviour felt and expressed in this pathetic prayer.—His holy human soul shuddered and recoiled at the thought of those agonies he was about to endure. He prayed, "If it be possible, let this cup pass from me."—Had it been possible, it *would* have passed from him; for the Father hears him always; but it *did not* pass from him, therefore it was *not possible*. It is true, our Saviour says, "Abba, Father, all things are possible unto thee." By this assertion, however, our Saviour could not mean, that all things *universally* are possible unto God; but only all things that do not imply a contradiction, or are not inconsistent with the divine perfections. It is impossible for God to lie. He cannot deny himself: nor can he act inconsistently with his own divine attributes.—The cup could not pass from the Redeemer. The glory of the divine perfections, the honour of the divine law, the stability of the divine government, rendered it impossible. Had the cup passed from the Redeemer, how could the Scriptures have been fulfilled? What would have become of all the types, the sacrifices, the prophecies, the promises, the counsels of God relative to the death and sufferings of his Son?—The fulfilment of all these rendered it impossible that the bitter cup should pass from the Redeemer—that sin should be pardoned without a satisfaction. "*Without shedding of blood there is no remission.*"

In opposing the necessity of the sufferings of Christ, our author appears completely bewildered. Witness the following extraordinary paragraph (P. 212), "One text which favours the opinion, that the crucifixion of Christ made an original part of the plan of redemption, is in the thanksgiving of Peter and John: (Acts, xv. 27), Of a truth, against thy holy child, Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together for to do whatsoever thy hand and counsel determined before to be done.—The words *determined to be done*, may, however, only import, that these events were foreseen as the natural consequence of his mission."

The Doctor himself grants, that Acts, iv. 27, favours the opinion, that the crucifixion of Christ made an original part of the plan of redemption. Now, if the text favours that opinion, that opinion must be true; for surely, no text of Scripture would favour an erroneous opinion. The Apostle Peter favoured the opinion: Dr. B. favours the *opposite* opinion! Now, Christian readers, whether it be right in the sight of God, to adopt the opinions favoured by Dr. Bruce, rather than those favoured by the *Apostle Peter*, *judge ye!* Our author grants that the text favours the opinion, that the crucifixion of Christ made an original part of the plan of redemption; and yet, strange to tell! in the very same paragraph he *denies* that it favours such an opinion! He proves—or thinks he proves—that it does not. How? by a very simple process—by telling us, that the Apostle said *one* thing and meant *another*—that though he declared the Redeemer's crucifixion to

be *determined before*—he only meant that it was *seen before*!—Thus, in one short paragraph, Dr. B. contradicts the Apostle—contradicts himself—and publishes to the whole world a wonderful discovery—that *foreordination may import nothing more than foreknowledge*!*

Endeavouring to prove, that the Redeemer's blood was not very important in the work of our redemption, and that it might have been dispensed with, the Doctor employs an argument, if possible, still more extraordinary. In the parable of the householder, after the maltreatment of a variety of servants, God the Father is represented as sending, last of all, his Son, saying, "They will reverence my Son." "Here," says Dr. B., "an expectation of the success and safety of his Son is plainly implied."—What! Is it possible?—Did God foreknow, from all eternity, that his Son would be crucified, and yet expect he would *not* be crucified? In his crucifixion, did his enemies do whatsoever God's hand and counsel determined before to be done; and yet did God expect that his Son would not be crucified? Did God inspire prophets to predict the crucifixion of his Son, and yet did not expect that

* When Dr. B. substitutes foreknowledge for predetermination, the reader may suppose, that the original word admits of such a construction. He will be surprized, however, to learn, that it never has such a meaning. *προωρισει*, the word translated *determined before*, is derived from *ορω*, to raise up—thence comes *ορος*, mountain, because mountains are elevations—thence, again, *ορος*, a boundary, because mountains are boundaries—from *ορος*, a boundary, comes *οριζω*, to bound, and *προοριζω*, the word in the text, to bound or determine before.

he would be crucified? Did God—but why expose the absurdity any farther? The Deity never expected—nor could *possibly expect*—any event inconsistent with his own *foreknowledge*, his own *decrees* and his own *predictions*. Nay, I will go farther and assert, without any fear of rational contradiction—that the Deity never expected any event to come to pass, which does not *actually* come to pass. To suppose, that any event may fall out otherwise than the Deity expected, is to suppose, that the divine expectations may be disappointed, and, of course, that the ever blessed God may be unhappy! In vain does Dr. B. depreciate the death of our blessed Redeemer—in vain does he endeavour to represent it as an unessential part of redemption, by quoting our Saviour's words before his crucifixion, “I have finished the work thou gavest me to do.” Dr. Millar's reply is judicious and satisfactory: (P. 105), “When, however, our Saviour said in his prayer, that he had *finished* the work which his Father had given him to do, he must be understood to speak of his ministry.” “I,” he adds, “*have manifested thy name unto the men which thou gavest me out of the world*. This was the *work* to be done by our Saviour. That which remained, was to be *suffered* by him, &c.”

Dr. B. admits, that “the death of Christ was a principal part of redemption—that it was essential to his resurrection, which is the most incontrovertible proof of the divinity of his religion, the corner stone of the church, and the foundation of the faith of Christians—that without the awful catastrophe of his persecution, death, and resurrection, all other evidence

“ would have been inadequate* to subdue the stubborn “ incredulity of this sceptical age.” (See P. 241-2-3.)

How such concessions are consistent with the opinion, that the death of Christ was not indispensably necessary, remains to be explained. Christ’s death was the principal part of redemption ; and yet *was not essential to it!—was not indispensably necessary!—* Christ’s death was the most incontrovertible proof of the divinity of his religion, and yet was not *indispensably necessary!* Christ’s death was the corner stone of the church, and yet *was not indispensably necessary!*—Christ’s death was the foundation of the Christian faith, and yet *was not indispensably necessary!* One thing, at least, the Doctor will acknowledge to be indispensably necessary—that *while a writer is contradicting the doctrines of divine revelation, he should be careful not to contradict himself!*

SECTION II.

Reconciliation shown to be necessary on the part of God, as well as on the part of man.

Our author, having laboured hard, but laboured in vain, to prove that the death of Christ was not indispensably necessary, proceeds more formally to attack

* The awful catastrophe of our Saviour’s death is quite intelligible—but the awful catastrophe of his *resurrection* is absurd ; it is another specimen of that confusion of ideas which is so frequently discoverable in the Doctor’s sermons.

the doctrine of the Atonement.—And how does the Doctor advance to the charge? By endeavouring to deprive of all definite meaning the language employed in the communication of the doctrine. The word atonement in his text (Rom. v. 11) is translated in the margin reconciliation. What inference does the Doctor deduce from this? A very extraordinary one indeed—that the original word has “no peculiar signification!” What! In the nineteenth century—in the Athens of Ireland—and by Dr. B., the quondam celebrated principal of the Belfast Academy—to be told that certain Greek words have “no peculiar signification!” Every scholar, who has the least acquaintance with the philosophy of language, knows, that every word has some *peculiar*—some *radical* meaning, from which all its other meanings—if it has any other—are deduced.—But (*delenda est Carthago*) the Atonement is to be exploded, and this object can never be accomplished, without a sacrifice of the first principles of language and general grammar.—So long as there is any definite meaning in words, the doctrine of atonement must remain impregnable.

Involving the doctrine in obscurity, with a view to the complete subversion of it, Dr. B. writes thus: (P. 314) “The English word atonement has a variety “of significations in our Bibles.”—After enumerating those various meanings, he sagely concludes; “These “instances may tend to correct the superstitious notions, so often attached to this mysterious word.”—By such a simple process, the Doctor contrives to explode the most important doctrines of the Christian system—first the *Supreme Deity*, and now the *Atonement*

of our Blessed Redeemer. The word *God* has various meanings, and therefore we cannot prove by the application of this term, that the Redeemer is *God* in the highest and ordinary sense of that word! The word *atonement* has various meanings: it is a *mysterious* word; and, therefore, its common acceptation is to be rejected! An admirable contrivance indeed!—a contrivance well calculated to explode all the doctrines of divine revelation!

If variety of meaning render words ambiguous and mysterious; and if such ambiguity and mysteriousness render them unfit for proving any doctrine, what doctrine could be proved? On this principle, the whole Christian system might be exploded at once! Every person acquainted with the nature of reasoning and language, will join with me in protesting against such desolating principles of logic and of criticism.

Atonement or at-one-ment, is the “setting at one again,” of persons previously at variance. In this original meaning of the word, as Dr. B. justly observes, it was synonymous with reconciliation. Now, if those two synonymous words are found, one in the text, and the other in the margin, how does this prove that the original word *καταλλαγή*, of which they are translations, has *no peculiar meaning*? The solution of this problem, I am convinced, would require a philologist far superior either to Dr. B., or his humble opponent. As the original word is in every other place rendered *reconciliation*, it should, I presume, have been so translated in the text. Still more necessary is it to adopt this translation *now*, as the word *atonement* has undergone a change of signification; and the two words remain no

longer synonymous. Though Dr. B. will agree with me in translating the word *καταλλαγή*, reconciliation, in preference to atonement; yet, with regard to the application of the word so translated, whether it is to be understood as reconciliation on the part of *God* or *man*; whether it means God's being pacified towards *us*, or our laying aside our enmity towards *him*—*this is the point in dispute*. The advocates of the atonement maintain that reconciliation is necessary, both in reference to God and man—that God requires to be reconciled to man, as well as man to be reconciled to God.—The enemies of the atonement deny this, and maintain, that there is no necessity of God being reconciled to man; but only of man being reconciled to God. This is the cardinal point, on which the whole controversy seems to turn.

The opponents of the atonement maintain, that, in the Scriptures of truth, man is always said to be reconciled to God, but God is never said to be reconciled to man. In reply to this, I would observe 1st—That, were the statement true, it would not prove what is intended. In Scripture phraseology the *offending* party is said to be reconciled, when the party *offended* is pacified.—Thus (Mat. v. 23, 24), “Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” Here the *offending* brother is enjoined to be reconciled; though the meaning plainly is—that, by proper acknowledgments or restitution, he should endeavour to pacify the brother *offended*. In like manner, when men, the of-

fending party, are said to be reconciled to God, this does not exclude, but implies, his reconciliation towards them.

2. God, in Scripture, is said to be *pacified*, which is tantamount to his being reconciled. (Ez. xvi. 63), "That thou mayst remember and be confounded, and never open thy mouth any more, because of thy shame, when I am *pacified* toward thee, for all that thou hast done, saith the Lord God." To be reconciled, and to be pacified, are phrases of similar import—Again, (Isaiah, xii. 1.) "And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me."—Here, God is reconciled; his anger is turned away, and the soul comforted.

3. The text, from which Dr. B. preaches his two sermons against the atonement, proves the very doctrine he so violently opposes. (Rom. v. 11,) "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." That atonement, or reconciliation as the word should be rendered, is expressive of *God's being pacified*, and not of *man's being reconciled*, will be evident on a moment's reflection; for how could we receive our *own* reconciliation. Would it not be nonsense to say, we have received *the laying aside of our own enmity*? Daniel prophesies, that Jesus Christ would make reconciliation for iniquity; and Paul declares, that our great antitypical High Priest made reconciliation for the sins of the people—and how? The same apostle will answer the question: "He put away sin by the sacrifice of himself."

4. That the blood of Jesus was necessary in order to reconcile God to man, is evident from this—That all mankind were exposed to the wrath and judicial displeasure of God. (Rom. i. 18), “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.” By the vicarious sufferings of Jesus, this wrath is turned away, and God is reconciled. “The Lord is well pleased for his righteousness sake.”

Against this view of the subject, Dr. B. inveighs with great vehemence. (P. 234) “Another pretence”* says he, “for the popular doctrine of the atonement is, that sin is so hateful to God as to excite his wrath in the highest degree; and that his vengeance cannot be appeased without the everlasting destruction of the sinners; but that he was prevailed upon by Christ, a portion of his own essence, to accept of his sufferings in their stead. This is an extraordinary accumulation of false doctrine and contradiction.”—Again, (P. 290), “You may begin to apprehend, that I am running into the common error of magnifying the Son above the Father; of ascribing all the grace to Christ and all the wrath to God.”—Who magnifies the Son above the Father? Who ascribes all the grace to Christ and all the wrath to God? The Doctor declares, that these errors are common. I call upon him to name a single individual, who, either from the pulpit or the press, ever advocated such errors. Who ever maintained, that God was prevailed on by Jesus Christ,

* All is mere pretence it seems.

a portion of his own essence, to accept of his sufferings in the stead of sinners? It is painful to animadvert on such gross misrepresentations. The advocates of the atonement never imagined that God the Father was *less placable* or *less merciful* than Jesus Christ. They never imagined that the Redeemer *rendered God placable*. They always spurned with contempt such foul imputations. Dr. B. *knew* this; for he quotes the following words of the Archbishop of Dublin: "The sacrifice
 " of Christ was never deemed, by any who did not wish
 " to calumniate the doctrine of the atonement, to have
 " made God *placable*." One should think that this bold protest of the Archbishop against the wilful calumniators of the doctrine, would have prevented future calumnies. But no. It will not do. The preceding quotations show, that protests and remonstrances are of no avail. The enemies of the atonement will go on to misrepresent and calumniate the doctrine.

Dr. B. (P. 229) indulges in the following invective:
 " If, therefore, the common doctrine of the atonement
 " or propitiation imply, that God is not naturally propitious, placable, and merciful, it contradicts every
 " principle of natural and revealed religion. He requires nothing to make him merciful, but to be
 " merciful ourselves; nothing to make him placable,
 " but that we be meek, lowly, and forgiving: nothing to make him propitious to us, but that we be
 " kind and tender-hearted to one another. With respect to himself, he requires only that we walk humbly before him. Any construction, therefore, of this
 " doctrine, which represents God as implacable, should
 " be rejected without further inquiry, without exposing

“ your religious feelings to be degraded by sophistical arguments and fanatical harangues.” We grant Dr. B., that if the common doctrine of the atonement implies, that God is not naturally propitious, placable, and merciful, it contradicts every principle of natural and revealed religion. But the common doctrine of the atonement implies no such thing. The advocates of the atonement abhor the idea. They regard it with infinite contempt. It is not the friends, but the enemies of the atonement, that represent God as naturally implacable. It is Dr. B. that thus represents him. According to the Doctor, God is not *naturally* merciful, propitious, or placable; but requires to be MADE so!—And who will MAKE him so? WE OURSELVES!! He requires *our* mercifulness to make HIM MERCIFUL!—*our* meekness, lowliness, and forgiving disposition, to make HIM PLACABLE!—*our* kindness and tender-heartedness, to make HIM PROPITIOUS!—What even the *blood of the Son of God* could not accomplish, is thus modestly ascribed to *human virtue*! Let the reader now judge whose principles are most calculated to expose our religious feelings to be degraded by sophistical arguments and fanatical harangues—whose doctrine it is that contradicts every principle of natural and revealed religion.

The advocates of the atonement constantly affirm, that Father, Son, and Holy Ghost, are equal in placability—in mercy—in grace—in love—in all divine perfections. They constantly affirm, that it was the sovereign mercy, grace and love of God, which induced him to provide a remedy, to lay help upon one that was mighty to save—to send his Son into the world to save

sinners. They constantly affirm, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Such are the real views of those who hold the doctrine of the atonement—views very different indeed from that "extraordinary accumulation of false doctrine" and contradiction, *falsely* charged upon them by Dr. B.

After our author has sufficiently declaimed against imaginary false doctrine, he proceeds to state, what he conceives to be the *true* doctrine. Sin, he grants, to be hateful to God, and at the same time assures us, that "God's hatred of sin can mean only his hatred of the sinner, and his love of righteousness can be shown only by his kindness to the righteous." Now, if God hate sin, and if his hatred of sin can only mean his hatred of sinners, it follows of course, *that God hates all mankind*; for all are sinners! *We* distinguish between God's hatred of sin, and his hatred of sinners; the Doctor denies any such distinction. It follows then, that since God hates sin—and hates it with an implacable hatred, as our author will not deny—he must also *hate sinners with an implacable hatred!*—And as the whole human family who are capable of moral agency are sinners, *he must hate with implacable hatred the whole human family!*—but, if he hate the whole human family with an implacable hatred, *the whole human family must be eternally miserable!*—They must all be damned! Not one soul can possibly be saved! God *loves* mankind, according to the Doctor, yet hates them—hates them as he hates sin, that is, *with an implacable and eternal hatred!!* Such are

Dr. Bruce's ideas of God's hatred of sin and sinners ! Such is his *mild, true, and consistent* doctrine !!!

Let us attend to his views of God's love of righteousness. God's love of righteousness," says the Doctor, "can be shown only by his kindness to the righteous." New and strange doctrine indeed ! A doctrine as unscriptural and absurd, as it is novel. Tell me, Dr. B., can God only show his love of righteousness by his kindness to the righteous ? Can he not also show it by punishing the wicked ? Is God unrighteous who taketh vengeance ? The sentiments of David on this subject differ widely from those of our author. (Psal. xi. 6, 7,) "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest : this shall be the portion of their cup. For the righteous Lord loveth righteousness ; his countenance doth behold the upright." Here we see, that God's love of righteousness is testified, by raining a horrible tempest on sinners, as well as by showing kindness to the righteous.—(See Rev. xvi. 5, 6.—Rom. ii. 6, 9, inclusive.)—I submit, now, to every reader capable of the slightest reflection, whether the friends of the atonement, or Dr. B. may more justly be charged with an extraordinary accumulation of false doctrine and contradiction.

SECTION III.

The Death of Christ vicarious.

The way of a sinner's salvation is so plain, that a wayfaring man, though a fool, shall not err therein.—But is there any thing so plain, either in the volume of nature or divine revelation, as not to be controverted? That there is a God has been denied—that there is a sun in the firmament has been questioned—that there is no material world, has been asserted—that there is nothing in the universe but ideas and sensations, has been strenuously maintained.—It would seem, that the pride of man piques itself in opposing those truths which are the most plain and incontrovertible; whilst it glories in advocating errors the most paradoxical and absurd. Were this weakness of our nature—to call it by no worse name—manifested only in abstract theories, and philosophical speculations, it might be regarded as of very little consequence—it might afford matter of ridicule or amusement: but, when it is employed in subverting the Christian system, or razing the foundations of the sinner's hope, the pious Christian cannot avoid feeling the most acute and painful sensations. Good, however, results from evil. Not only Christianity itself, but all the doctrines of the Christian system, are calculated to bear the most rigorous examination—the most fiery trial. Whilst the wood, hay, and stubble, of erroneous opinions are burnt up, the gold, silver, and pre-

cious stones of gospel doctrines shine forth with refulgent splendour, delighting every mind with their beauty, and dazzling every eye with their glory.

The great atoning sacrifice of Jesus was predicted by prophets, typified by sacrifice, proclaimed by apostles, preached by the Redeemer, and celebrated in the rapturous inspired anthems both of the Old and New Testament church. Hundreds of texts prove that glorious doctrine, which is the foundation stone of the Christian system—the cardinal point, on which turn all our hopes for time and eternity. The doctrine of a vicarious atonement, being of great, of paramount, of *infinite* importance, is taught in the sacred volume, so abundantly and so clearly, that he who runs may read.

ISAIAH assures us, that our blessed Redeemer was wounded *for our transgressions*, and bruised *for our iniquities*; that the chastisement of *our peace* was upon him, and that by *his stripes we are healed*—that it pleased the Lord to bruise him, to put him to grief, to make his soul an offering for sin, and to *lay upon him the iniquities of us all*.

DANIEL predicted, that the Messiah should be cut off, but not for himself—that he should finish transgressions, make an end of sins, make reconciliation for iniquity, and bring in everlasting righteousness.

THE APOSTLE PAUL assures us, that we are bought with a price—that Jesus Christ gave himself for us, that he might redeem us from all iniquity—that we have redemption through his blood, the forgiveness of sins—that he has purchased the church with his blood—that he has redeemed us from the curse of the law, being made a curse for us—that God has set him forth to be a propi-

tiation through faith in his blood, and has made him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him. That Jesus Christ gave himself for us, as a sacrifice and offering of a sweet smelling savour; and put away sin by the sacrifice of himself.

PETER affirms, that we are redeemed, not with corruptible things, as silver or gold, but with the precious blood of the Son of God, as of a lamb without spot or blemish—that Jesus Christ suffered for sins, the just for the unjust, that he might bring us to God—that his own self bare our sins in his own body on the tree.

THE APOSTLE JOHN assures us, once and again, that Jesus Christ is the propitiation for our sins—and that his blood cleanseth us from all sin.

OUR BLESSED LORD HIMSELF declares, that he came not to be ministered unto, but to minister, and to give his life a ransom for many.

These, and a multitude of other Scriptures too numerous for quotation, prove to the humblest and most illiterate mind, the doctrine of a vicarious atonement.—The obvious meaning of such texts Dr. B. endeavours to evade by a variety of stratagems. He tells us, that “the words in Greek which are translated *for*, as Christ “died *for* us,” and “he was a ransom *for* many,” are equivocal. But I will tell the learned Doctor, that the words *αντι*, *υπερ*, and *προ*, in Greek, are no more equivocal than the word *for* in English. When the mere English scholar reads, that an orange was given for a lemon, or an apple for a pear, does he feel any difficulty in the application of the word *for*? *None at all.* He knows quite well, that it signifies substitution or

exchange. Were Dr. B. to tell him, that he is quite mistaken—that the word *for* has various acceptations—that, therefore, he should not conclude that there was any barter, substitution or exchange in the case—would not the most illiterate peasant laugh at such criticism? With equal contempt will the plain unlettered Christian treat that criticism, which denies that there is any substitution implied in such texts as these: “*Christ died for the ungodly*”—He “*gave his life a ransom for many*”—“*Who gave himself a ransom for all.*” And with still greater contempt will such criticism be treated by the man who understands the force of the original. The radical meaning of the preposition $\nu\pi\epsilon\rho$, is *above*. The first quoted text might therefore be more literally rendered, “Christ died *above* the ungodly.” The idea is strikingly significant. The sinner is represented as lying prostrate at the feet of his offended sovereign, and the arm of divine vengeance lifted up, ready to strike the fatal blow; the blessed Redeemer throwing himself, $\nu\pi\epsilon\rho$, upon or above the sinner, is pierced by the sword of divine justice, whilst the sinner escapes. The ordinary signification of the preposition $\alpha\nu\tau\iota$, is also substitution. (Ex. xxi. 23, 24), “And if any mischief follow, then thou shalt give life for life, Eye for eye, tooth for tooth, hand for hand, foot for foot.”—In all these instances of substitution, the preposition *for*, is $\alpha\nu\tau\iota$ in the Septuagint. Multitudes of similar instances might be adduced. When we are assured, that Jesus Christ gave his life a ransom for many ($\lambdaυτρ\omicron\nu \alpha\nu\tau\iota \pi\omicron\lambda\lambda\omega\nu$), can we doubt that substitution is intended? The appropriate meaning of $\lambdaυτρ\omicron\nu$, is a ransom, and of $\alpha\nu\tau\iota$, substitution.—1 Tim. ii. 6, is, if possible, still

stronger. Who gave himself (αντιλυτρον) a vicarious ransom (υπερ παντων) *instead of all*. The vicarious nature of the ransom is pointed out, first by the preposition αντι, and, if this were not sufficient, it is again pointed out by the preposition υπερ. On some of the senses of these prepositions, Dr. B. tells his hearers, the doctrines of imputed righteousness and vicarious punishment have been chiefly erected. Whether prepositions, or nouns, or verbs, or some of the other parts of speech, contribute most to the support of those doctrines, I have never yet inquired; nor do I conceive it important to determine. One thing I know, that if those doctrines, or any other doctrines, be erected at all, they must be erected on *some* of the senses of prepositions and other parts of speech! I know, also, that the prepositions, in their most usual acceptations, are entirely in favour of those doctrines: and still farther, I know, that if our author be able to overturn those doctrines, it will not be by the ordinary senses of either prepositions or any other class of words. Let not Dr. B. think to explode those doctrines, by telling his hearers that the words by which they are supported have various meanings. We all know this. The words which support *all* doctrines have various meanings. Let him come forward like a true philologist, in a manner worthy of his high literary attainments—let him show that the words *for*, *bear*, &c. must be taken in senses different from those which we ascribe to them—let him do this, or confess that he has done nothing, or, what is worse than nothing—*darkened counsel by words without knowledge*. In the same manner, the Doctor involves in darkness the whole work of redemption, by

representing such terms as *ransomed, redeemed, purchased, bought, &c.* as metaphorical expressions—forms of speech adopted by the Apostles from habit, or from a wish to accommodate themselves to the usage of their correspondents and disciples. He conceives also, that the death of Christ is styled a sacrifice, only in allusion to the sacrifices of the legal dispensation. He confounds types with antitypes, shadows with substances, and envelopes the whole in darkness and confusion.—“The law was a shadow of good things to come,” Jesus Christ, his offices and benefits, were the substance. Dr. B. inverts this order. He represents redemption by Christ, the ransom he paid, and the sacrifice he offered, as mere *shadows, embellishments of speech, and figurative allusions*—allusions to redemption from Egypt—to legal sacrifices, &c.*

“Other expressions,” says our author (P. 219), “are borrowed from the Jewish sacrifices, on account of an *apparent* resemblance between the crucifixion and the death of a victim; but this is only *apparent*, and there is no more reason for taking these literally than the former.” So then, it seems, that between the legal sacrifices and the death of Christ there was not so much as a *resemblance*. The resemblance was

* Dr. B. brings forward the arguments of Socinians and Arians—arguments, the sophistry of which Archbishop Magee has completely detected and exposed. Though he has read Magee on Atonement and Sacrifice, without paying the least attention to the reasonings of that justly celebrated author, he proceeds with the utmost confidence to exhibit once more the exploded doctrines of Taylor and Priestly. For such unaccountable conduct, he falls under the merited censure of Dr. Millar, of Armagh, who repeats some of the Archbishop's arguments.

only *apparent*, but not *real*! Christ's death, according to Dr B., was not a *real*, but only a *metaphorical*, sacrifice. Neither is the metaphor itself *real*, but only *apparent*—a metaphor without any real resemblance!—a false metaphor!—the shadow of a shadow!—Such an attack upon an inspired Apostle requires no comment.

Dr. B. asserts, that the paschal lamb was no sacrifice. P. 222, he writes thus: "But the paschal lamb was not sacrificed: no sacrifice could be performed except in the temple; but the paschal lamb, to which our Saviour is compared, was killed in a private house, and dressed and eaten at a domestic entertainment, without any sacrificial ceremonies. If, therefore, Christ was literally sacrificed, he could not be likened to the paschal lamb."—In this quotation, Dr. B. asserts, that the paschal lamb was *not* a sacrifice, but the Spirit of God asserts that it *was*. (Ex. xii. 27), "Ye shall say, It is the sacrifice of the Lord's passover." (Ex. xxxiv. 25), "Thou shall not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning."—Hearers of Dr. B., and readers of this REFUTATION! whether it be right in the sight of God, to believe the Doctor rather than God, judge ye! It is true, indeed, that the Jews originally killed and eat the passover in private houses: their circumstances forbade them to do otherwise: but it is no less true, that when they came into the land of Canaan, the practice was changed: they were strictly enjoined' to sacrifice the passover, only in the place which the Lord their God should choose. It was one of the great anniversary feasts celebrated at Jerusalem. After the temple was

built, the paschal lamb was sacrificed only in the temple. Was Dr. B. ignorant of this fact? Did he never read Deut. xvi. 2, 6? The Apostle Paul asserts, that Christ our passover is sacrificed for us. In this assertion, he likens the sacrifice of Christ to that of the paschal lamb; but how could the sacrifice of Christ, whether literal or metaphorical, be like that of the paschal lamb, if the paschal lamb was not sacrificed at all? To deny, therefore, that the paschal lamb was sacrificed, is an outrage upon language and common sense.—It is to charge an inspired Apostle with likening one thing to another, when between the two objects there is no resemblance! Speaking of the death of Christ, the Doctor says (P. 236), “if it be a sacrifice, it is not a passover; and if a passover, no sacrifice.”—The preceding observations will show, that this bold dogmatic assertion *is not true*. The death of Christ is *both a passover and a sacrifice*.

In opposing the vicarious sacrifice of Jesus Christ, Dr. B. gravely tells us, what every one knows, that the scape goat was not sacrificed, nor put to death in any way. He declares, that the ceremony “was an elegant emblem of free pardon—a gratuitous pardon, without sacrifice, ransom, imputation of sin, or vicarious punishment.” The Doctor, however, forgets to tell us—that it required *two* goats to complete the ceremony—that the first was sacrificed before the other was sent away as a scape goat into the wilderness. The sacrificed goat represented the atonement of Jesus; and the scape goat, the efficacy of that atonement in removing guilt. Accordingly, all the sins of all the congregation were confessed over the head of the goat.—

That the sins of the children of Israel were typically transferred to the goat, is evident from this—that he is said to carry them away ; and the priest who confessed those sins over his head, and the person who conducted the goat to the wilderness, were both regarded as unclean, and were both obliged to submit to a course of legal purification. The ceremony, therefore, plainly exhibited those great and important doctrines of imputed guilt, and vicarious punishment. To hide these doctrines from the eyes of his hearers, Dr. B. is obliged to conceal one half of the ceremony. He exhibits to view the scape goat ; but carefully conceals the goat which was slain. He puts asunder what God has joined, and thus contrives to lay aside the most important doctrine of the Gospel. The Doctor asserts, that if Jesus Christ was a sin offering, he could not be a peace offering ; and if he was a peace offering, he could not be a sin offering—and that he was *neither*. This is one of those bold dogmatic assertions with which his sermons every where abound—assertions founded neither in Scripture nor in reason. That the Redeemer was both a sin offering and a peace offering, the Scriptures plainly teach. He was a sin offering ; for he “ put away sin by the sacrifice of himself.” He was also a peace offering ; for he “ made peace by the blood of “ his cross.” With the same groundless confidence the Doctor asserts, that sin offerings were never vicarious.—It is evident, however, that *all* these offerings *were* vicarious. For what other purpose, than to point out their vicarious nature, and to denote a transfer of ceremonial guilt, did the offerer lay his hand on the head of the victim?—If the sacrifices of the patriarchal and le-

gal dispensations were not vicarious—if they were not typical of the vicarious sacrifice of Jesus Christ, what were they?—for what purpose were they instituted?—Why were so many thousands and millions of victims slain; and so many oceans of blood shed; if not to typify the atoning blood of Jesus Christ? For such an immense waste of blood, no rational account can be given by the enemies of the atonement. They have invented, it is true, a great variety of hypotheses; but they are all completely futile and unsatisfactory.* The hypothesis of Dr. B. is quite as absurd and unreasonable as those of his predecessors. “Sacrifices,” says the Doctor, “were a symbolical address to God, expressing the devotion, repentance, and other pious affections of the sufferer.”—Devotion! What kind of devotion could be expressed by the daily embruing of hands in blood?—Pious affections! What pious affections could possibly be expressed, by the dying agonies, and expiring groans of suffering animals?—Unconnected with the atonement, such scenes of suffering and blood were calculated to eradicate and destroy, rather than to promote and excite, pious and devout affections. Such scenes were calculated, not to improve, but to blunt the moral feelings—not to render the worshippers merciful and humane, but cruel and ferocious!!—Socinians and Arians are constantly ringing changes on the mercy of God. Mercy! What mercy?—to butcher millions of animals, and shed oceans of blood, and even *the blood of God’s own son*, without any necessity!—

* See those hypotheses refuted and exposed by Magee on the Atonement and Sacrifice.

Not *clemency* and *mercy*, but *cruelty* and *blood*, characterise the Antitrinitarian Deity.

The millions of sacrifices that were offered, were so many millions of proofs of the doctrine of the atonement. The language of every victim whose blood stained the altar, was, "WITHOUT SHEDDING OF BLOOD THERE IS NO REMISSION." "BEHOLD THE LAMB OF GOD WHO TAKETH AWAY THE SIN OF THE WORLD!"

Almost all things were by the law purged with blood. *The mercy seat or the throne of God was sprinkled with blood*—plainly shewing, that before mercy is dispensed, justice must be satisfied—that justice and judgment are the habitation or the basis of the throne of God; whilst mercy and truth move in glorious procession before him—Moses also *sprinkled the book; and all the people. He sprinkled the book; thereby signifying, that it is by the peace-speaking blood of Jesus, that all the curses written in that book are cancelled; and that it is through the same atoning blood, that the people of God are entitled to all the blessings written in that book. He sprinkled the people.*—As only those Israelites, on the upper lintels and door posts of whose houses the blood of the paschal lamb was sprinkled, escaped the destroying angel; so none but those whose souls are sprinkled with the atoning blood of Jesus Christ can possibly escape the wrath to come.

Moses made atonement for the holy place; thus signifying, that it is through the blood of Jesus that we obtain, not only remission of sins, but an inheritance among all them that are sanctified. By this atoning blood we are not only freed from the wrath to come; but

have access to the enjoyment of God in heaven. Jesus is entered into the holiest of all, not with the blood of bulls nor of goats, but with his own blood, having obtained eternal redemption for us. As the whole of the way by which the high priest passed into the *most holy place* was sprinkled with blood ; so we have now a new and living way to the holiest of all—to the mansions of eternal glory and bliss—consecrated by the blood of Jesus Christ !—Under the law, not only the tabernacle, but all the vessels of service were sprinkled with blood. Atonement was also made for the altar ; because of the uncleanness of the Children of Israel. Sin cleaves to our most solemn services, and requires the atoning blood of Jesus.

In misrepresenting the doctrine of a vicarious atonement, Dr. B. proceeds as follows :—(P. 235.)—“ But
 “ this unaccountable proceeding is explained by another
 “ yet more unaccountable ; by imputed sin and imput-
 “ ed righteousness ; a doctrine to which the Apostles
 “ were entire strangers. It implies, that man was ren-
 “ dered pure and innocent by laying his sins upon
 “ Christ ; and by this accumulation of imputed sin,
 “ Christ became hateful to his heavenly Father, that is,
 “ to himself, for they are said to be one ; and was ex-
 “ posed to his wrath, and to all the pains and penalties
 “ incurred by the sins of the whole world. I have heard
 “ of a tyrannical master, who, when his son committed
 “ a fault, would whip a slave in his stead, to show his
 “ displeasure, and to make his son good ; and a partial
 “ parent will sometimes deter his favourite from misbe-
 “ haviour, by a similar experiment on another of his
 “ children ; but these are universally condemned as in-

“stances of the grossest folly and injustice. In short,
 “the whole scheme is full of injustice and inconsis-
 “tence. If the guilt of our sins were literally laid on
 “Christ, he could not be a lamb without spot and
 “blameless:—If not, he could not be justly punished
 “for them.” In asserting that the Apostles were en-
 tire strangers to the doctrine of imputed sin and im-
 puted righteousness, Dr. Bruce is entirely mistaken.—
 He will find it taught in the very chapter whence his
 text is taken. (Romans, v. 18, 19), “Therefore as
 “by the offence of one judgment came upon all
 “men to condemnation; even so by the righteous-
 “ness of one the free gift came upon all men unto
 “justification of life. For as by one man’s disobe-
 “dience many were made sinners, so by the obedience
 “of one shall many be made righteous.” He will find
 the Apostles teaching the blessedness of the man to
 whom the Lord doth not impute sin—but imputeth
 righteousness without works. He will find them teach-
 ing, That Jesus Christ, who knew no sin, was made
 sin for us, that we might be made the righteousness of
 God in him. The same doctrine he will find taught in
 many other parts of the sacred volume. But, mark the
 gross misrepresentation of the doctrine. “By this ac-
 “cumulation of imputed sin,” says the Doctor, “Christ
 “became hateful to his heavenly Father.” No such
 thing. He was never more the object of the Father’s
 love, than when he was suffering on the cross. All that
 divines mean, when they say that he suffered the wrath
 of God, is, that he suffered the penalty of the broken
 covenant, which was a manifestation of the wrath of
 God against all ungodliness and unrighteousness of men.

But the Doctor observes still farther, that if the guilt of our sins were literally laid on Christ, he could not be a lamb without spot and blameless. Were Dr. B. acquainted with the principles he opposes, he would know, that there is a distinction between the *act* of sin, the *pollution* of sin, and the *guilt* of sin. He would know, that the *act* of sin is not imputed to Christ, so as to constitute him a *sinner*. The rash expressions of Luther, mentioned in the appendix, are, I believe, condemned by all Calvinists, as well as by Dr. B.—Calvinists abhor the idea, that Jesus Christ was a *sinner*; and much more that he was the *greatest of all sinners*. Neither was the *stain* or *pollution* of sin imputed to Jesus Christ. By pollution, I mean the depravity or corruption of the human heart. This depravity or corruption was not imputed to Jesus Christ. By imputation he was not constituted a depraved and corrupted being. Such ideas, though imputed to us by Dr. B., we spurn as blasphemous. Neither the *act* of sin was imputed to Christ, nor the *pollution* of sin, the corruption of nature. What then was imputed? I answer, the GUILT of sin, or the LEGAL OBLIGATION TO PUNISHMENT. This is all that was imputed to the Redeemer. By his own voluntary engagement he came under that legal obligation to punishment, which we had incurred by violating the divine law. He voluntarily submitted to the stroke of divine justice—was wounded for our transgressions, and bruised for our iniquities. All this he did without contracting the slightest stain of moral defilement. He still continued a lamb without spot and blameless. So far was the Redeemer from contracting any stain of moral defilement,

that, as man, he was *sanctified*, and *made perfect* through sufferings.

Nor does the doctrine of imputed sin and imputed righteousness imply, as the Doctor asserts, “ that man “ was rendered pure and innocent by laying his sins up- “ on Christ.” This assertion betrays a strange confusion of ideas. It confounds justification with sanctification. The imputation of a man’s sins to Christ, changes his *state*, but not his *nature*. It frees him from *condemnation*, and exempts him from punishment ; but does not render him *pure* and *holy*. This is the work of the Spirit of God. This is done in *sanctification*.

SECTION IV.

Objections answered.

OBJECTION I.

That the innocent should suffer for the guilty, is contrary to justice.

This is one of the most common, and indeed the most plausible, objections against the atonement. In urging it our author reasons thus : “ If penal justice must be “ satisfied, it can only be by the punishment of the of- “ fender. It can never be satisfied by one person’s “ dying for another. That would be the height of in- “ justice, if required by the legislator ; and, if he should “ accept of the voluntary death of the innocent, this “ would be more inconsistent with justice, than simply

“ to pardon the guilty, without any compensation at all :
 “ for, in this case, justice would be violated in two
 “ ways ; first, by remitting the punishment of the
 “ guilty ; and next, by inflicting it on the innocent.”
 Again : (P. 239) “ Some of our own species have taken
 “ delight in cruelty ; but they are universally consider-
 “ ed as objects of detestation and abhorrence. Nero’s
 “ putting an innocent person to death, instead of a
 “ criminal, would have had no effect in redeeming his
 “ character. But to torment and sacrifice an innocent
 “ and virtuous victim, from a notion, that a crime having
 “ been committed, some person must suffer ; and the
 “ more dignified and meritorious, so much the better
 “ for answering the ends of justice ; or to punish his
 “ dear and dutiful son, because he was exasperated
 “ against his rebellious subjects, whom he pardoned ;
 “ and all this, to satisfy his vengeance, and appease his
 “ wrath ; these are enormities, of which we could never
 “ suspect the most capricious tyrant.”

In reply to all such reasoning, or rather declamation, I would say—*The cases are not parallel.* What would be unjust and cruel with regard to a mere man, was not so with regard to the Redeemer. Here is the fallacy. No mere man is master of his own life ; he has, therefore no right to lay it down when he pleases. His death might be a loss to himself—to his family—to his friends—to the church and to the commonwealth. The case was quite different with regard to the Redeemer.—His life was his own. He had power to lay it down, and he had power to take it up again. His death was an injury to none. It was no injury to *himself* ; for the laying down of his life was perfectly voluntary, and he

resumed it again ; which no mere man could do—he resumed it with an immense increase of happiness. His death was no loss to *others* ; but infinite gain. Not to mention the redemption of souls by his blood, having resumed his life, he is employed in dispensing to the universe the inestimable benefits of his infinitely wise and benevolent administration. When, among men, the innocent suffers for the guilty, besides the loss sustained, a positive injury is done—the criminal is let loose on society to perpetrate new crimes. This, I grant, would be an act of injustice. The case, however, is very different with regard to the atonement. No injury is done, either negative or positive. The guilty person is not let loose to perpetrate new crimes. On the contrary, provision is made for his complete reformation.—Those who are redeemed by the blood, are also sanctified by the spirit, of the blessed Redeemer. (1 Cor. vi. 11), “ And such were some of you : but ye are “ washed ; but ye are sanctified ; but ye are justified in “ the name of the Lord Jesus, and by the spirit of our “ God.” Jesus Christ gave himself for us—not that we might perpetrate new crimes, but—“ that he might “ redeem us from all iniquity, and purify to himself a “ people zealous of good works.” Why then should Dr. B. misrepresent and calumniate the doctrine of the atonement ?—why should he attempt to bring an odium upon it by such foul aspersions as the following : (P. 234) “ His displeasure at sin, it seems, is best shown by for- “ giving the sinner without amendment or compensation “ from him.”—The advocates of the atonement teach no such doctrine. The Scriptures of truth teach no such doctrine. The doctrine of the atonement gives

no encouragement to sin ; but lays a foundation for universal holiness. It leads not to presumption, but inspires with reverence and godly fear. (Psal. cxxx. 4), “ But there is forgiveness (*a propitiation*) with thee, “ *that thou mayest be feared.*” The person, who is justified freely by grace, through the redemption which is in Christ Jesus, exclaims with indignation, Shall I continue in sin, that grace may abound ? God forbid ! Between the atonement and regeneration there is an inseparable connexion. Those who receive the one are the subjects of the other. They are regenerated, not merely by water in baptism—the only regeneration which Dr. B. acknowledges—but by “ the renewing of “ the Holy Ghost.” They are “ new creatures, created anew in Christ Jesus unto good works.”

From the above observations, it is abundantly evident, that the innocent suffering for the guilty among men—and Jesus Christ suffering, the just for the unjust, are cases not at all parallel. The innocent person among men who suffers for the guilty, does an injury to himself—or to his family—or to the church—or to the state—or, perhaps, *to all these*. He also injures the community by encouraging criminals to perpetrate new crimes. But, as we have seen above, the very reverse is the case with regard to the atonement. No injury is done ; but infinite good accrues. Let no person, therefore, presume to say, that the doctrine of the atonement is *unreasonable*. Let none presume to affirm, that it is *unjust* or *cruel*. Let none deceive themselves, nor attempt to deceive others, by instituting comparisons which will not hold, and by confounding cases which are *totally different*.

Whilst Socinian and Arian writers inveigh with great vehemence against the doctrine of the atonement, alleging, that the idea of the innocent suffering for the guilty involves in it the greatest injustice and cruelty; they unfortunately forget, that all their invectives may be retorted—that they rebound upon themselves with accumulated force. They seem to forget that, according to their own views, as well as according to ours, the innocent suffered for the guilty. They grant that Jesus was innocent;* and that he suffered, not for himself, but for the benefit of sinners. We must *all* grant, that in the death of Jesus we have an instance of the innocent suffering for the guilty. We differ, however, in this—*They* say, that the innocent suffered for the guilty to obtain a *smaller* good, whilst *we* say, that the innocent suffered for the guilty to obtain a *greater* good. *Socinians* say, that he died to set us an example, and to confirm his doctrines. *Arians* say, that in addition to this, he obtained from the Father, as a reward of his sufferings, the power of forgiving sins to the penitent. *We* say, that in addition to all these things, *he died in our room, as our substitute*—that he suffered the penalty of the law, which we must have suffered, and thus redeemed us by his blood. Now, if there be any absurdity in supposing, that the innocent Jesus suffered for the guilty to obtain a good *infinitely great*; it must be immensely *more* absurd to suppose, that he suffered to obtain a good comparatively *small*

* A few Unitarians—thank God, only a few—have arrived at such a degree of impiety, as to call in question the innocence of our blessed Redeemer!

and inconsiderable. If, in the innocent suffering for the guilty, there be any injustice or cruelty, the Socinian and Arian schemes must be *most unjust and cruel.**

OBJECTION II.

As it was only the human nature of the Redeemer that suffered, his atonement cannot be infinitely valuable.—“Neither,” says the Doctor, “could the sufferings of Christ be infinite. Their duration was temporary, and many individuals may have been exposed to greater torments: whereas the pains of hell, for which they were to serve as an equivalent, are supposed to be eternal, and the sufferers innumerable.—Besides, his human nature, which alone is said to have suffered, was not infinite.” In this paragraph, our author falls into his usual sophism, “*ignorantia elenchi*,” or a mistake of the question. He denies that the sufferings of Christ could be infinite, and *proves* that they could not. But why deny what nobody affirms, or why prove what nobody denies. Surely such trifling is quite beneath the dignity of the learned Doctor. We do not maintain, that the sufferings of the Redeemer were infinite; but we maintain, they were of *infinite value*—we maintain, they were *infinitely meritorious*—we maintain, that though these sufferings were only temporary, they were fully equivalent to the eternal torments of the whole human family. This we main-

* This argument is well managed by Wardlaw on the Socinian controversy.

tain upon the principle, That though the *nature* which suffered was finite, the *person* that suffered was infinite—though the nature that suffered was human, the person was Divine. It was not Sir Isaac Newton's soul that died; and yet it was his soul that rendered his death immensely more interesting than that of a peasant. Upon the same principle, it was not the divine nature of Jesus that suffered; but it was his divine nature that rendered his sufferings and death infinitely interesting and meritorious.

We do not maintain that the sufferings of Christ were infinite; but we maintain that they were immensely greater than can be accounted for, either on Socinian or Arian principles. If our blessed Redeemer did not suffer as our substitute, why did he offer up strong cries with tears?—why was he amazed and exceeding sorrowful?—sorrowful even unto death?—why was he in an agony, and his sweat as great drops of blood? If he was not at that time suffering the wrath of God; or, in other words, the penalty of the broken covenant—if Jehovah was not then bruising him, putting him to grief, and making his soul an offering for sin, what account can be given of such circumstances?—they are utterly unaccountable—nay, such circumstances would have betrayed a timidity quite unworthy of the meanest martyr. If we adopt the Socinian or Arian hypothesis, we must admit the blasphemous conclusion, *that many a martyr displayed more fortitude than our blessed Redeemer!*

OBJECTION III.

Another objection to the doctrine of the atonement is stated thus : (P. 233) “ Lastly, to complete the climax “ of absurdity, the sufferer, in this case, is thought to “ be the same in essence and substance, coessential and “ consubstantial with the sovereign himself. If Jesus “ and the Father be literally and identically one, he “ sacrificed himself to himself, and accepted of his own “ sufferings as an atonement to himself ; while the real “ criminals were exempted from punishment, relieved “ from guilt, and rewarded with high privileges and “ blessings, without faith, repentance, or reformation.” In reply to this objection, I would observe, that Jesus Christ did not make the atonement in the same character in which he received it. He made the atonement in the character of *Mediator* ; but accepted it in the character of *God*. As a *gracious sovereign* he offered his human nature a vicarious sacrifice ; which sacrifice, as a *lawgiver and judge*, he accepted in the room of guilty sinners. The same person may, in the character of a friend, pay a debt, and in the character of a judge, discharge the debtor. In this I see no absurdity at all ; but a wonderful display of grace and condescension.—The remaining part of the objection, that the real criminals are exempted from punishment, relieved from guilt, and rewarded with high privileges and blessings, without faith, repentance, or reformation, deserves no reply. I shall not call it a calumny or a falsehood ; I shall only rank it amongst the al-

most infinite number of mistakes and misstatements, which the Doctor has made, in consequence of his ignorance of the principles he opposes. I regret much, that Dr. Millar, of Armagh, in animadverting on the passage under consideration, has joined with Dr. B. in an unjust and ungenerous attempt, to roll upon the Calvinistic system the principal odium of the above foul misrepresentation. "The Calvinist," says he, "does indeed teach, that the salvation of men is arbitrary, irrespective, and unconditional; and so he may be charged with holding, that faith, repentance, and reformation, are not conditions of salvation, however he may maintain, that by the influence of the grace of God they always follow election." I ask Dr. Millar, Does the Calvinist teach what Dr. B. has asserted?—Does he teach, that the criminal is exempted from punishment without faith? No. He teaches, that he who believes not shall be damned.—Does the Calvinist teach that the criminal is relieved from guilt without faith? No: he teaches the very reverse. He teaches, that we are justified by faith—that in order of nature, faith precedes justification—that in order of nature, faith precedes relief from guilt—that the criminal can never be relieved from guilt till he have first believed—that he who believes not is condemned already. Does the Calvinist believe in irrespective salvation, as Dr. Millar asserts. He believes in no such thing. He knows of no salvation irrespective of faith, repentance, and reformation. May the Calvinist "be fairly charged with holding that faith, repentance, and reformation, are not conditions of salvation." Though Dr. B. has charged him, he cannot be *fairly* charged, with holding any

such doctrine. He holds that faith, repentance and reformation *are* conditions of salvation—not *meritorious* conditions indeed ; but conditions *sine qua non*—*indispensable* conditions—conditions which he is able to perform, not by the self-determining power of his own will, but by the omnipotent influence of the blessed Spirit of all grace. He holds that none can be saved without faith—that none can be saved without repentance—that none can be saved without reformation—a complete and entire reformation—a reformation which involves a new birth or regeneration—not a mere *baptism* regeneration ; but the renewing of the Holy Ghost, in which old things pass away, and all things become new.—I say again, that I greatly regret to find a divine of the learning and talents of Dr. Millar, in a treatise expressly written against Arianism, joining issue with an Arian Doctor in misrepresenting Calvinism, though his own creed—as I shall afterwards show—is undoubtedly Calvinistic.

OBJECTION IV.

Our author contends, *that the doctrine of atonement is inconsistent with the freedom of pardon.* The Apostle, however, is of a different opinion. He assures us, that we are “justified *freely* by grace, *through the redemption* which is in Christ Jesus, whom God hath “set forth to be a *propitiation* through faith in his “blood.” It was the free grace of God that provided a Saviour, and though the pardon of sin cost the Redeemer dear, it is dispensed to us *freely*, without mo-

ney and without price. Our sins are not to be regarded as a pecuniary, but as a criminal debt. Our creditor was not obliged to accept of payment from the surety; but might have demanded it from the original debtors. To provide such a surety, and to accept of such payment, was an astonishing display of *rich, free, and sovereign grace*.

SECTION V.

Of the moral tendency of the Atonement.

Our author very properly observes, *that we should prefer those views of religion, which are most conducive to good morals*. On this ground, the doctrine of the atonement is greatly preferable to the unscriptural views of Antitrinitarians. Antitrinitarian views are hostile to morality in two respects. 1, In reference to the law. 2, In reference to sin.

1. Antitrinitarians have mean ideas of the moral law. They think that it may be violated with impunity—that, though God has attached a penalty to the violation of his law, he is not bound to inflict that penalty; but may pardon sin without a satisfaction. Such ideas of the law of God have a direct tendency towards vice and immorality. What doctrine can be more favourable to vice?—What doctrine can be more hostile to virtue, than the doctrine which teaches, that vice may pass with impunity, and that sin may be pardoned without a satisfaction? The enemies of the atonement are ene-

mies of the moral law, and, therefore, enemies to morality. Though constantly declaiming in favour of moral virtue, they sap the very foundations of morality, by bringing into contempt the moral law of God. It is the observation of an eminent English divine, that all errors whatever may be resolved into opposition to the moral law. The doctrine of the atonement is a doctrine according to godliness, and is highly favourable to morality; for it has its foundation—at least as taught by Calvinists—in the immutability of the divine law*—it goes upon the principle, that though the heavens and the earth may pass away, yet a jot or a tittle can in no wise pass from the law till all be fulfilled.

2. Antitrinitarian views are hostile to “good morals,” not only as they lower the standard of morality, and degrade the moral law, but also, as they represent sin as an evil of a comparatively trifling nature. Dr. B. reasons thus:

“ But grant, that Christ died to expiate the sins of
 “ the world, how can the death of one be an equivalent
 “ for pardoning the accumulated transgressions of mil-
 “ lions, for a succession of ages? To obviate this ob-
 “ jection, the advocates for satisfaction are driven to a
 “ greater excess of extravagance. They say, it is
 “ true, that the offences of mankind were infinite in
 “ number and degree; and therefore it was necessary
 “ that the satisfaction should be infinite; and accord-
 “ ingly a being of infinite merit and excellence was sa-

* On the moral tendency of the Atonement, Fuller on Systems, and Stevenson on the Atonement, may be perused with great advantage.

“crificed, in order to atone for them. But, in the
 “first place, the sins of the world were not infinite :
 “for as man is a finite and limited being, so every
 “thing pertaining to him is finite and limited ; his ex-
 “istence and his powers of doing good or evil ; his vir-
 “tues and his vices. Guilt is, no doubt, aggravated
 “by the relation in which we stand to the authority of-
 “fended, as of a son to his father ; but, on this prin-
 “ciple, every offence against God would be chargeable
 “with infinite atrocity, and would require the expia-
 “tion and atonement of an infinite being.”

Arminians agree with Antitrinitarians in denying the infinite evil of sin. The preceding reasoning, therefore, is applicable not to the Arminian, but only to the Calvinistic view of the atonement. Candour should have induced the Doctor to distinguish. Archbishop Magee (*Atonement*, vol. i. P. 171) writes thus : “On
 “this subject, Dr. Priestly thus represents the arguments
 “of the Orthodox. “Sin, being an offence against an
 “infinite Being, requires an infinite satisfaction, which
 “can only be made by an infinite person ; that is, one
 “who is no less than God himself. Christ, therefore,
 “in order to make this infinite satisfaction for the sins of
 “men, must himself be God, equal to God the Father.”
 “With what candour this has been selected, as a spe-
 “cimen of the mode of reasoning, by which the doc-
 “trine of atonement, as connected with that of the di-
 “vinity of Christ, is maintained by the Established
 “Church, it is needless to remark. That some few in-
 “deed have thus argued, is certainly to be admitted
 “and lamented. But how poorly such men have rea-

"soned, it needed not the acuteness of Dr. Priestly to
 "discover. On their own principles the reply is obvi-
 "ous—that sin being committed by a finite creature,
 "requires only a finite satisfaction. for which purpose a
 "finite person might be an adequate victim." With
 great deference to the Archbishop, I must confess my-
 self one of those "poor reasoners," who believe that
 sin is infinite and requires an infinite satisfaction. Nor
 am I at all convinced of my error, either by the reason-
 ing of Doctor B., or that of the celebrated author just
 now quoted. The former of these writers reasons
 thus: "As man is a finite, and limited being, every thing
 "pertaining to him is finite and limited." This I deny.
 Is man's duration finite and limited? Surely not. His
 soul is immortal.—Again, if man may be the subject of
 infinite or eternal misery, may he not, on the same
 principle, be the subject of infinite guilt? Though
 man, therefore, is a finite and limited being, it is not
 true that every thing pertaining to him is finite
 and limited. I ask Doctor Bruce—Why may not
 the sin of a finite being be infinite, as well as his
 duration, his happiness, or his misery? Sin is in-
 finite; because committed against an infinite God—
 because it is the violation of an infinite obligation.
 Our author himself grants—that "guilt is aggravated
 "by the relation in which we stand to the authority of-
 "fended, as of a son to his father." Upon this prin-
 ciple, the more *amiable* the father, the greater our
 obligation to *love* him—the more *worthy* the father, the
 greater our obligation to *esteem* him—the greater the
authority of the father, the greater our obligation to

obey him. If the father is possessed of *one* degree of amiableness, dignity, and authority, we are under one degree of obligation to love, esteem, and obey him.—If he is possessed of a *thousand* degrees of amiableness, dignity and authority, we are under a thousand degrees of obligation to love, esteem, and obey him.—If possessed of *infinite* amiableness, dignity, and authority, we are under *infinite* obligations to love, esteem, and obey him. It follows, of course, that if we violate these infinite obligations, we incur infinite guilt. Who will deny, that we are under infinite obligations to love, esteem, and obey our heavenly Father, and that in violating these obligations our guilt is infinite?

To this reasoning, I know, it has been objected, that if every sin is infinite, all sins must be equal; for nothing can be greater than that which is infinite. But this conclusion does not follow; for one infinite may be greater than another. An infinite surface is greater than an infinite straight line, and an infinite solid than an infinite surface. Or, in other words; an object infinitely long and broad, is greater than one only infinitely long; and an object infinitely long, broad, and deep, is greater than one that is only infinitely long and broad. All objects infinitely long are equal in that dimension, *length*; but they may differ widely in other dimensions: so all sins though equal in this one aggravation of being committed against an infinite God, may nevertheless be very different in respect of other aggravations. “Some sins, in themselves,” say our Westminster divines, “and by reason of several aggravations, are more heinous in the sight of God than others.” And again:

“ Every sin deserves God’s wrath and curse, both in
 “ this life, and in that which is to come.”*

Can Dr. B. resist the force of the preceding reasoning? He CANNOT. It is true, he considers it highly absurd; but it is no less true, that he fully admits it! *In the very act of opposing it*, he fully admits it! He admits the premises, that “ guilt is aggravated by the relation in which we stand to the authority offended;” and he admits the conclusion, that “ on this principle, “ every offence against God would be chargeable with “ infinite atrocity, and would require the expiation and “ atonement of an infinite being.” Now, this is all we contend for. The highest Calvinist can ask no more. I am quite aware, indeed, that such an admission is a flat contradiction to what the Doctor is endeavouring to prove. He is endeavouring to prove, that sin is NOT infinite; and that it does not require an infinite satisfaction: and yet he fully admits the *very reverse*. How powerful is truth! How inconsistent and contradictory is error! Archbishop Magee grants, that from the Divinity of Christ we may infer “ the “ great heinousness of human guilt, for the expiation “ of which it was deemed fit, that so great a Being “ should suffer.” But why not infer *infinite* guilt?—Would God, who does nothing in vain, apply an infinite remedy to a finite disease?—Would this be fit? Would this be proper? An infinite atonement to expiate finite guilt, in my humble apprehension—

“ Resembles ocean into tempest wrought,

“ To waft a feather, or to drown a fly.”

* These principles have been ably, I had almost said mathematically, demonstrated by President Edwards.

From the infinite value of the atonement we may surely infer the infinity of sin. Calvinists—I speak of them in general, for some individuals do not contend for the infinity of sin—Calvinists see more atrocity in one single sin, than Socinians, or Arians, or even Arminians, see in all the sins of all mankind! Sin, according to Socinian and Arian views, is comparatively nothing—an evil of a very trifling nature—a kind of cutaneous disease, that does not require any powerful remedy. According to Calvinistic views, sin is a disease of an inveterate, malignant, and alarming nature—a disease which no medicine can cure, but only the healing balm of the Redeemer's blood. I appeal now to the candid reader—Which of the two systems is more favourable to morality? that which represents sin as a comparatively trifling evil? or that which regards it as infinitely malignant and atrocious? Surely no person possessed of the slightest degree of candour, can hesitate for a moment to pronounce that system most favourable to morality, which regards sin as the greatest evil. Still farther, we may observe; as the friends of the atonement conceive themselves infinitely deeper in debt, than its enemies do; so they conceive that God forgives them infinitely more; will they not therefore *love* more? In proportion as Socinians and Arians see little need of a Saviour, in the same proportion they will feel themselves under little obligation, of course they will love but little; and, as love is the fulfilling of the law, their obedience will be proportionally defective. It is, therefore, demonstratively evident, that the doctrine of the atonement is a doctrine according to godliness; and that it is incompa-

rably more favourable to good morals, than the Socinian or Arian hypothesis.

SECTION VI.

Extent of the Atonement.

With Dr. Bruce, I fully agree in reprobating that illiberality which confines the benefits of redemption to those who are baptized—or to those who belong to a particular church, sect, or party. In common with all Calvinists, I firmly believe in the sufficiency of the atonement. I believe that the blood of my Redeemer is of infinite value, and sufficient to save the whole human family.—But the question is, Was it so *designed*? Did God *design* to save all mankind by the death of his Son?—Did Jesus Christ *design* to save all mankind by laying down his life? Arminians, as well as Socinians and Arians, answer these questions in the *affirmative*.—Calvinists answer them in the *negative*. To suppose, that God *designed* to save all mankind, and yet, that all mankind *will not be saved*, appears to me absurd, I had almost said, *blasphemous*. To me it appears self-evident, that God's designs can never be frustrated—that his intentions can never be disappointed. If he designed that all should be saved, all *would* be saved; for, “who hath resisted his will?” If he designed that all should be saved, and yet all are not saved, then the divine design is frustrated, and the Divine Being is unhappy! Every being must be unhappy in proportion as his de-

signs are frustrated, and his intentions disappointed. In proportion to the greatness of the designer, and the grandeur of his designs, must be the greatness of his disappointment and mortification, if he fail in the accomplishment. Now, as God is an infinite Being, and the design of saving souls is an infinite design, in the loss of every soul the Divine Being must feel infinite disappointment and mortification. In a word ; *he must be infinitely miserable!!!* Such is the blasphemous but unavoidable consequence of maintaining, that God designed to save all mankind by Jesus Christ ; or, that Christ shed his blood with an intention to save the whole human family.*

The Arminian doctrine of a universal atonement is clogged with a variety of other absurdities. If it is absurd to suppose, that God sent his Son to do that which he previously knew would never be done ; and, that Jesus Christ shed his blood to accomplish that which he previously knew would never be accomplished, is it not equally absurd to suppose, that the same debt should be

* At a Missionary meeting, I once heard a very sensible Arminian addressing a large audience, on the propriety of prayer for the conversion of the Heathen. Reasoning from that beautiful promise made to the Redeemer, "He shall see of the travail of his soul, and shall be satisfied," he said, with great earnestness and emphasis, "And he will not be satisfied : he will not be content, while there is one soul that is not brought home to himself." Had not the impropriety of disturbing the harmony of such a meeting prevented me, I would have immediately added : "Then the Redeemer never will be satisfied !—he never will be content !—he must be for ever miserable !" If the Redeemer will never be satisfied nor content, till every individual of the human family is saved ; and if every individual will never be saved ;—the conclusion is inevitable—that the Redeemer will never be satisfied nor content ! Let any Arminian show, if he be able, that the doctrine of universal atonement does not lead to such blasphemous conclusions.

twice exacted, first from the sinner, and then from the surety?—that Jesus Christ should suffer on the cross for the redemption of those who were at that very moment suffering the vengeance of eternal fire! Is it not equally absurd to suppose, that Jesus Christ would shed his blood for the whole human family, and yet would refuse to pray for them? (John, xvii. 9), “I pray for them; I pray not for the world, but for those whom thou hast given me out of the world.” The Scriptures teach no such absurdities. They teach, that Christ laid down his life for the *sheep*; but they nowhere assert, that he died for the *goats*. They teach, that he died to gather together in one, the *children of God* which were scattered abroad; and that he died for his *church*. (Eph. v. 25), “Husbands, love your wives, even as Christ also loved the Church, and gave himself for it.” If the love of Jesus Christ in dying for his church was not *peculiar* and *discriminating*, it would not be a proper object of imitation for husbands. The doctrine of a definite atonement, or particular redemption, might be established by a multitude of other arguments, deduced both from Scripture and reason. To a mind unprejudiced, and capable of reasoning, the preceding, I hope, will be found satisfactory.

I am perfectly aware, that a multitude of Scriptures *seem* to favour the opposite doctrine. I know it is written, that Christ died for *all*—for the *world*—the *whole world*—and *every man*. Every attentive reader of the Bible must, however, be sensible, that such terms are frequently used in a limited sense. We read that all the world wondered after the beast, while, at the same time, there were with the lamb one hundred and forty-four thou-

sand. John declared, that the whole world was lying in wickedness, when thousands were converted to the faith of the Gospel. Our Saviour himself declared, that, from the days of John the Baptist, the kingdom of God was preached, and every man was pressing into it : when, in fact, the far greater part of the human family had never heard of the kingdom of God. Multitudes of similar instances might be adduced to show, that there is nothing more common, in Scripture, than the words *all, every, world, whole world, &c.* taken in a limited acceptance. But it may be asked—If Christ died only for the elect, why were such universal terms employed in reference to his death ? I answer, To correct the prejudices of the Jews, who foolishly confined salvation to themselves. “ He is the propitiation for our sins, ‘ says the Apostle John ;’ and not “ for *ours* only, but also for the sins of the *whole* “ *world*”—that is, He is the propitiation for the sins, not only of us Jews, but also of the Gentiles—of all his sheep through the whole world. That these universal terms are not to be taken in their most extensive signification, is evident, not only from the reasons mentioned above ; but also from this, that though the most extensive terms are used in English, yet not in the original Greek. The word *καστος*, in Greek, signifies every individual ; and *απας* and *συμπας*, signify all collectively ; but none of these most extensive terms are ever applied to the death of Christ. It may, however, be still farther asked, If Christ did not die for all indiscriminately, why is salvation offered indiscriminately to all ? Why does God offer salvation to all, if he never designed that all should be saved ? Is not this to tantalize

the creature ? Does it not argue insincerity in God ? This objection is, at first sight, plausible ; but it may be retorted thus : If God foreknew from all eternity those who would reject salvation through Jesus Christ, why does he offer them salvation ? Why does he invite those that he previously knew would reject the invitation ? Does not this argue insincerity in God ? Let the Arminian, the Socinian, or the Arian, show me, that it does not argue insincerity in God to offer salvation to the man that he previously knew would reject it, and I will show him, that it does not argue insincerity in God to offer salvation to the man whom he never designed to save. Thus the objection might be retorted. The difficulty arising from apparent insincerity in God, is common to all systems of divinity. The Socinian, the Arian, the Arminian, and the Calvinist, are all equally concerned to solve it. My views of this difficult subject, I shall endeavour to explain by the following illustration :

In the late French revolutionary war, the *Sans Culotte*, in an engagement with the English, was sunk.—Her crew refused to accept of quarter. They went down with shouts of *Vive la Republique !* Supposing that the English admiral had picked up a certain number of the drowning French, and saved their lives.—Supposing, moreover, that he had sent out a boat, and offered to save the rest, knowing, at the same time, that they would reject his generous offer—Could such an admiral be justly charged with insincerity ? His design in sending out the boat, it is true, was not to save them ; for he knew they would not accept of salvation ; but his design was to exhibit to all the clemency of the

English, and, at the same time, the horrid infatuation and implacable enmity of the French. If the obstinacy of the French was so great, and their enmity against the English so inveterate, that they would rather drown than be indebted to British clemency, would not every person say, that they deserved their fate—that their blood was upon their own heads? In this case, those who were saved were wholly indebted for their salvation to the gracious clemency of the British admiral; and those who were drowned had no apology to plead; the admiral offered his clemency, but they basely and ungratefully despised and rejected it. They deserved to die; for they chose death rather than life. Such is the situation of sinners drowning in a deluge of wrath.—Life and salvation are offered to all indiscriminately; and all are disposed to treat the offer with contempt.—Such is the enmity of the human heart against God, and his law, and his Son, that none would come to the Redeemer for life—all would despise and reject the life boat of salvation. But God, in his infinite mercy and grace, destroys the enmity of some, bends their stubborn wills by the influence of his Spirit, and makes them willing in the day of his power—willing to accept of salvation freely, without money and without price. The rest perish, not because they are reprobates—not because Christ did not die for them; but because they are sinners—because they are rebels—because they will not lay down their arms—they will not be reconciled to God—they will not come to his Son, that they may have life. When a drowning man is offered a boat, if, instead of embracing the offer, he should cavil and dispute about the design of the offerer, would he not be

regarded as insane? Undoubtedly he would. How much greater the folly and madness of sinners, who, instead of accepting salvation through Jesus Christ, as it is freely offered to them in the Gospel, stand cavilling at the decrees of God, and the particularity of redemption—curiously prying into the secret counsels of the Almighty, and foolishly inquiring, whether God, by sending his Son, intended *their* salvation, or whether Jesus Christ shed his blood for *them*! Oh the stupidity and infatuation of men!

The ministers of Jesus should offer the Gospel indiscriminately to all. They should address rebels in the language of the Apostle: (2 Cor. v. 20), “We are “ambassadors for Christ, as though God did beseech “you by us: we pray you in Christ’s stead, be ye reconciled to God.” Whilst, in thoughts that breathe, and words that burn, they call, invite, and expostulate, they should at the same time fervently pray, that the Gospel may come, not in word only, but in power—that, by the blessed agency of the Divine Spirit, it may happily prove the power of God, and the wisdom of God unto salvation.

CHAPTER VI.

Original Sin.

THE Calvinistic doctrine of original sin, our author attacks in his tenth sermon. In entering on this important subject, he abandons his "*sure guide*,"* and contradicts himself. He asserts (P. 45), that if any doctrine is not plainly declared in every one of the four Evangelists, we may be assured, that "*it is not even an important truth.*" In the commencement of this sermon he assures us, that the doctrine of original sin is not to be found in any of the Gospels, for our Saviour, he maintains, has not said one word about it : yet, strange to tell, he nevertheless grants, that "it may be an important truth." In the one page he asserts, that it is not even an important truth ; in the other he admits, that such a doctrine *may be an important truth*. This is Dr. B. *versus* Dr. B. ! It is a trite observation, that "sometimes second thoughts are best." In this instance the proverb is verified. I

* If Dr. B. has not sufficient faith to follow his own "*sure guide*," how can he expect the first Presbyterian Congregation in Belfast to follow it ?

am glad to find our author recanting—giving up a canon so unscriptural, so unreasonable, and at last candidly admitting, that a doctrine, though not contained in all the Evangelists, may nevertheless be an important truth; and particularly, that the doctrine of original sin may be an important truth. How glad should I be to find him admitting, not only that it *may be*, but that it *actually is*, an important truth. This instance, I am sorry to say, is not the only one calculated to show, that the Doctor passed too high a eulogium on his volume of sermons, when, in his preface, he pronounced it “consistent with itself and the Gospel.”

In the introduction to his sermon on original sin, the Doctor has not only contradicted *himself*, he has also contradicted *matter of fact*. He asserts, that “the advocates of the popular notion of original sin do not pretend to appeal to any of our Lord’s discourses in favour of their opinion.” Now this assertion is the very reverse of the fact. The fact is, that the advocates of the popular notion of original sin *do appeal* to our Lord’s discourses. They appeal to his discourse to Nicodemus, “That which is born of the flesh, is flesh.” The very first doctrines which our blessed Lord taught Nicodemus, were those which Dr. B. rejects—the *doctrines of original sin and regeneration*. Our Saviour taught that we are born, not only *depraved*, but *totally depraved*, not only *fleshly*, but *flesh itself*. He taught, that such is our natural state of depravity, that “Except a man (*τις* any one, man, woman, or child) be born again, he cannot see the kingdom of God.”

To account for the origin of evil, is one of the most difficult problems in divinity. No view of the subject,

perfectly free from difficulties, has, as yet, been exhibited to the world. The account given in the sacred volume is brief; and from it have been formed a variety of opinions. These may be all reduced to three—1, That by Adam's fall we are both depraved and guilty. 2, That by Adam's fall we are only depraved, but *not* guilty. 3, That by Adam's fall we are *neither depraved nor guilty*.

The first of these opinions is that of the Calvinists.—That we are all guilty of Adam's first sin, they prove from various texts of Scripture; but particularly from the fifth chapter of the Epistle to the Romans, from the twelfth to the nineteenth verse inclusive. In this portion of Scripture we are assured, that by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all ($\epsilon\phi'$ ω in whom) all have sinned—that by the offence of one, judgment came upon all men to condemnation—and that by one man's disobedience many were made sinners. The penalty attached to Adam's disobedience was death: "In the day thou eatest thereof thou shalt surely die." This penalty was inflicted, not only on Adam, but on his posterity. Now Calvinists infer—and I think justly—that if Adam's posterity had not been involved in his guilt, they would not have been involved in his punishment—in the penalty attached to his disobedience.—Doctor Bruce maintains, that this penalty was only temporal death; but that it included eternal death is evident from the words of the Apostle: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Now, if that life which is the gift of God through Jesus Christ is *eternal*

life, the antithesis shews, that that death which is the wages of sin must be *eternal death*.*

If, therefore, we believe the sacred oracles rather than Dr. B., we will believe, that, in consequence of Adam's sin, his posterity are not only exposed to *temporal* death, but death *eternal*; and that they are also *spiritually* dead—"alienated from the life of God—" "dead in trespasses and sins." This spiritual death, or depravity of nature, is every where taught in the sacred volume. That God made man upright, is a dictate both of Scripture and reason. The Scriptures assure us, that the Deity created Adam in his own image and after his own likeness. Having lost this moral image, he could not transmit it to his posterity. Accordingly we read, that Adam begat a son in his own image; and the Apostle assures us, that we have borne the image of the earthly Adam. "What is man, that he should be clean; and he that is born of a woman, that he should be righteous? Who can bring a clean thing out of an unclean? not one." David acquiesced in this doctrine when he exclaimed, "Behold I was shapen in iniquity, and in sin did my mother conceive

* Mr. M'Affee says, that by quoting this text in my defence of creeds and confessions, I have made a grand mistake; for the Apostle was not speaking there of the penalty of the Adamic covenant, but of that annexed to the covenant of grace.—If Mr. M'Affee be open to conviction, he may at once be convinced, that the grand mistake is made, not by me, but by himself—he may be convinced of this by comparing the text in question with the last verse of the preceding chapter, "That as sin hath reigned unto death; even so might grace reign through righteousness unto eternal life, through Jesus Christ our Lord." This text is exactly parallel with the former, and the Apostle is undeniably treating of the penalty of the Adamic covenant. Many a grand mistake is made by neglecting to compare Scripture with Scripture.

“me!” That this depravity is universal, is abundantly taught in the sacred volume, particularly in the Epistle to the Romans, third chapter, from the tenth verse: “There is none righteous, no, *not one*; there is none that understandeth: there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, *not one*.—Every mouth must be stopped, and all the world be found guilty before God.” Against such descriptions Dr. B. cautions his hearers thus: “You are not to be deluded by general descriptions of the depravity of the world; for those passages do not apply to every individual, but to the general corruption of mankind.” The Apostle assures us, that the corruption is universal. The Doctor assures us, that it is *not* universal. The Apostle assures us, that there is *not one solitary exception, none, none, none, none, no not one, no not one*: but, in the face of all this, the Doctor assures us, that there *are* exceptions, and that such “passages do *not* apply to every individual, but to the general corruption of mankind.” Reader of this treatise! believest thou the Prophets? Believest thou the Apostles? I know that thou believest. Learned divines may delude thee; but the Deity never can!

Such is the Calvinistic doctrine relative to the fall of Adam, and the effects of that fall upon his posterity, and such appears to be the scriptural account of that mournful, and all important event. Calvinists do not pretend to be able to assign all the reasons which influenced the divine mind in connecting so intimately the fate of Adam with that of his posterity. We see, how-

ever, something very similar in the connexion of one generation with another. The virtues and the vices, the happiness and miseries of men, we plainly see, are greatly influenced by previous connexions and relations—by ten thousand adventitious circumstances—circumstances over which they themselves had no control. Who would deny that such connexions, relations, and circumstances, have a powerful influence on human conduct ; and yet we all acknowledge—for our own consciousness proves it—that man is a free and an accountable agent. The placing of Adam at the head of our family, as our representative, was a constitution, which, viewed abstractly, appears characterised both by wisdom and goodness.—Adam was much better qualified to stand for us, as our representative, than we would have been to stand for ourselves. We come into the world children ; our appetites and passions get the start of our reason and consciences, and hurry us into vice before these higher powers of our nature have acquired sufficient energy to keep them in check. On this single principle alone, some have endeavoured to account for the universality of human guilt. This, however, was not the case with Adam. His appetites and passions did not get the start of his reason and conscience ; for he was created not a *child*, but a *man*. In this respect it cannot be denied, that Adam was much better qualified to stand representative for his posterity, than each to stand personally for himself. Besides ; Adam saw himself at the head of a numerous family, whose happiness or misery was suspended on his good or bad management. If this motive has a powerful influence on men now depraved, and sometimes even on the most depraved of men—if

it sometimes proves effectual to reform the rake and reclaim the prodigal—how much more powerfully was it calculated to operate on the mind of innocent Adam in preserving him in a state of persevering obedience? In this respect again, federal representation appears greatly preferable to personal responsibility.*

Upon the whole ; our opponents may pour forth torrents of declamation and invective against the federal representation of Adam ; but, on the abstract question, Whether federal representation or personal responsibility were, in its own nature, better calculated to secure the happiness of the human family—on this abstract question they have never yet met us, and, I presume, never will.

Having thus briefly stated the Calvinistic opinion relative to the *fall* and its effects, we come now to the

SECOND OPINION, which is that of the Arminians. They maintain, that, in consequence of Adam's fall, we are all depraved, but they deny that the guilt of his first sin is imputed to his posterity. To suppose that we are guilty of a sin, committed nearly six thousand years before we were born, involves, I confess, a great difficulty. To get rid of it the Arminians deny the fact.—They say we come into the world *depraved*, but *not guilty*. They deny that we come into the world *guilty*, but they admit that we come into the world so depraved, that as soon as capable of moral agency we *must become guilty*. Now, how does this relieve the

* These topics are ably illustrated by President Edwards on original sin.

difficulty? How does this vindicate the justice of God? Where is the difference whether I come into the world *guilty*, or with such a hereditary taint, that in a very short time I *must become guilty*? Besides: I am quite unable to distinguish between a depraved being and a guilty being. A depraved *innocent* being appears to me a contradiction in terms—as great a contradiction as an honest thief, or a white negro. In a word; the Arminian removes the difficulty a little farther off; but affords no manner of relief—gives no solution.

THE THIRD OPINION is that of the Pelagians, Socinians, Arians, &c. They maintain that we come into the world neither guilty nor depraved, but as pure and holy as innocent Adam. This is the opinion of Dr. B. By thus denying both guilt and depravity, Socinians and Arians vainly imagine that they have completely solved the difficulty; but they deceive themselves, and they deceive their followers. The difficulty is, indeed, removed a little farther out of view; it is, however, nothing *lessened*, but rather *augmented*. Dr. B. admits, that the whole human family sin as soon as they become moral agents. Now, the great question is, Why do men universally run into sin as soon as capable of it? The Doctor answers this question by asking another. “Can it be difficult,” says he, “to account for “the sinfulness of men at present, surrounded as they “are by necessities and pleasures, temptations and discouragements?” So then, we come into the world neither guilty nor depraved; but, nevertheless, as soon as capable of acting, we all become guilty, we all commit sin—we are surrounded with such necessities and pleasures, temptations and discouragements, that we cannot

avoid it.—The temptations with which we are surrounded are so powerful, that none have ever been able to resist them! The *Calvinist* tells me, that I came into the world guilty. This is a great difficulty; but the *Arminian* kindly comes forward to relieve me. He tells me that I was not *born* guilty, but that I am so depraved, that in the course of a few years I *must become guilty*. This I regard as very poor comfort indeed! The *Arian*, seeing me still in distress, makes a generous proposal of his kind offices. You come into the world, says he, neither guilty nor depraved; but you come into a world so full of snares and temptations, that there is *no hope of your escape—you must become guilty in a very short time!* Cold comfort indeed!—May I not address the *Arminian*, the *Socinian*, and the *Arian*, in the language of Job to his mistaken friends; “Miserable comforters are ye all?” The *Calvinist* says, Your disease is coeval with your birth.—The *Arminian* says, The seeds of disease are in your constitution, and the disease itself must make its appearance at a very early age. The *Arian* says, No; you are born in good health, and of a good sound constitution; but your benevolent Creator, at your very birth, has plunged you into a pest-house, where none have ever escaped the effects of contagion. Alas! then, say I—If I am to die of a disease, what matter whether that disease be coeval with my birth, arise necessarily from a radical defect in my constitution, or be caught by contagion which I cannot avoid? Thus we see, that the *Arminian* and the *Arian* completely fail in removing the difficulty. But this is not all; their hypotheses, so far from casting light on the subject, involves it in

difficulties still more embarrassing and insuperable. In commenting on the fifth chapter of the Romans, Dr. B. explains the terms *justify* and *condemn* thus: (P. 194) “As to justify signifies to make just, to place
 “in the situation of just men by pardon; so this expression to make sinners is equivalent to condemn, to
 “place men in the situation of sinners. As a guilty
 “person may be treated as an innocent one, by being
 “pardoned and received into favour, so an innocent
 “man may be treated as a criminal and condemned.—
 “The one situation is expressed in Scripture by being
 “justified or made righteous, and the other by being
 “made a sinner.” Having thus explained, he goes on to comment thus: “For as by the disobedience of one
 “many were made sinners, or were treated as sinners,
 “being subject to death by the sentence of God, &c.” From these quotations, it appears, that Dr. B. agrees with the Calvinists in maintaining, that God treats the posterity of Adam as if they were sinners; but he differs from them in this: The Calvinists say, that God treats us as sinners, because we *are sinners*, because we have all *sinned* in our federal representative; but the Doctor affirms, that God treats us as sinners, though we are *perfectly innocent*! The Calvinists say, that God condemns the *guilty* posterity of Adam; but the Doctor affirms, that God condemns Adam’s *innocent* posterity!—He condemns to death his own *innocent* offspring!—He condemns them for a crime they *never committed*!—in which they had *no concern*!—of which they were *perfectly innocent*!—Thus the learned Dr. B., in the heat of his zeal against Calvinism, is forced to charge his Maker with that

abominable thing which his soul hates.—(Prov. xvii. 15), “He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.”—Say now, reader, what system is most reasonable?—the system of the Calvinist, who says, God condemns the *guilty*; or that of the Arminian or Arian, who says, God condemns the *innocent*?*

Dr. Bruce quotes and condemns the Westminster Divines’ description of original depravity. Dr. Millar, of Armagh, seems to justify our author in rejecting that description. “It is not unnatural,” says he, “that an exposition of this doctrine, so strongly and so harshly stated, should dispose any man of mild dispositions to seek another interpretation.—Such a temperate statement of this doctrine might have been found in the ninth article of our church.” Now, what is the mildness of the ninth article? Let us see. The ninth article states, that original sin is the fault or

* In explaining the words justify, condemn, &c. the Dr. appears evidently to write without thinking. “In Hebrew,” says he, “the simple word, (what simple word?) means to be a sinner. In another form of the verb, (what verb?) to make one a sinner. And it is so translated throughout the Old Testament.” Strange! So translated! It is *not* so translated. The very instances adduced by the Doctor to prove that it is so translated, prove that it is *not* so translated. The *first* instance is, “Whom the judges shall condemn.” It is not so translated here. His second instance is, “If I justify myself my own mouth will condemn me.” It is not so translated here. His *third* is, “Wilt thou condemn him that is most just.” It is not so translated here. It is not so translated in any one of the instances mentioned by the Doctor. In *all* these instances the word is translated, not *to make a sinner*, as our author affirms, but *to condemn*. They all prove, not what they were adduced to prove, but the very reverse—they prove, not that the Doctor has *wilfully* violated matter of fact, but they prove, that he does not always think when he writes, and that his book is not always consistent, either with itself or the Scriptures.

corruption of every man that naturally is engendered of the offspring of Adam—and that in every person born into the world it deserveth *God's wrath and damnation!* Where now is the mildness? Did ever the *Westminster Divines*, or did ever any *Calvinist* say, that original sin deserves *more* than God's wrath and damnation? But, nevertheless, if we believe Dr. Millar, the doctrine is stated *mildly* by the Church of England. "The article, moreover, is concluded," says he, "with observing, that the Apostle doth confess, not "rigorously denounce, that this same concupiscence "and lust hath of itself the nature of sin, even avoiding "to declare that it is sin in a true and proper accepta- "tion of the term." Now, with great respect, permit me to ask the learned Doctor, How does it come to pass, that original sin is not sin in a true and proper acceptation of the term, when at the same time it is acknowledged to deserve *God's wrath and damnation?* Let Dr. Millar answer this question if he can. He may defend Arminianism if he please; but, in defending it, he should not quote the thirty-nine articles of the Church of England; particularly, he should not quote the *ninth* article—an article so *highly* Calvinistic.

With regard to the "strong" and "harsh" language of the *Westminster Divines*, I would only request the candid reader to compare that language with the Scriptures referred to, and then say if the language of Scripture be not fully as harsh as that of the Catechism.—After quoting the *Divines'* description of the sin and misery introduced by the fall, Dr. B. exclaims, "Thus "are children initiated into the glad tidings of salva-

“tion, and taught to love God and honour all men.” The Doctor, no doubt, regarded this sentence as a fine stroke of irony: but did he not know, that the disease is one thing, and the remedy another? Did he not know, that the description of our sin and misery is one thing, and “the glad tidings of salvation” are another?—and that teaching “to love God and to honor all men,” is another still? Why does he confound things so different? But though these things are so different and should not be confounded, they are not *opposite*. A description of our sin and misery is no way inconsistent with the glad tidings of salvation: on the contrary, the one presupposes the other. Were we not previously convinced of our sin and misery, the good news of the Gospel would not be regarded as glad tidings at all. The Westminster Divines are not like those unskilful physicians, censured by the Almighty—physicians who heal the wound of the daughter of his people slightly, saying, “Peace, peace, when there is no peace.” The Westminster Divines, like skilful surgeons, first probe the wounds of sin, and then apply to them the healing balm of the Redeemer’s blood. Dr. B., breaking through his irony, and blending literal with figurative language, alleges that the description of our original sin, depravity, and misery, given by the Westminster Divines, is calculated to counteract the affectionate invitation of their gracious Lord, “Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.”—Now, I confess myself utterly at a loss to know, how such a description can possibly counteract such an invitation. The greater the depravity and guilt of children, the greater

necessity, I should think, to bring them to Jesus Christ, the Saviour. On the contrary ; if they have no depravity nor guilt at all, what necessity to bring them at all ? A Socinian or Arian might reason thus : Jesus Christ came into the world to save sinners ; but my child is no sinner ; and therefore Jesus Christ did not come into the world to save it ; consequently, I need not bring it to Jesus Christ !—Again : Jesus Christ came to seek and save that which was lost : but my child is not lost ; therefore Jesus Christ did not come to save it ; consequently I need not bring it to Jesus Christ !—Once more : Jesus Christ came to save from the wrath to come : but my child is not a child of wrath ; therefore Jesus Christ did not come to save it ; and, consequently, I need not bring it to Jesus Christ ! I will not suffer my little children to come to the Redeemer. I see no need. They are not sick ; and therefore have no need of Jesus as a physician ! They are not sinners ; and therefore have no need of Jesus as a Saviour ! They are not defiled ; and therefore have no need of the fountain opened for sin and uncleanness !—In a word ; the little children of Socinians and Arians will require a separate apartment in heaven ; for they cannot join the general assembly in their song of praise, “ Unto him that loved us, and washed us from our sins in his own blood—to him be glory and dominion for ever and ever. Amen.”

Dr. B. asserts, that the little children brought to our Saviour, were the children of Pagans or Jews neither baptized nor converted. How does he know this ? He does not know it at all. The probability is, that the facts were the very reverse of his statement. It is quite

improbable that the children were Pagans, for the Redeemer was preaching the Gospel, not to Pagans, but to Jews in the coast of Judea beyond the Jordan.—That the children were not baptized, is equally improbable. It is in the highest degree probable, that the parents were believing Jews. Had they been unbelievers, they would not have brought their children to the Redeemer to receive a blessing. It is also highly probable, that the children were previously baptized. The very first ordinance to which believing parents would naturally bring their children, would be the initiating ordinance of baptism. That the children were not converted, but vessels of wrath, is a gratuitous assumption, still more improbable than the preceding. Notwithstanding all these improbabilities, the Doctor makes his assertions with as much dogmatic assurance as if delivering oracles. Indeed, his general manner shows, that he calculates largely on the implicit faith of his hearers.

To render the doctrine of original sin as shocking as possible, Dr. B. exclaims thus: (P. 201) “With what feelings of horror and disgust, as well as pity, must a parent who really believes this doctrine behold his child, when he presents him for baptism, and hears him denounced as a child of wrath, under the curse of God, and heir only of hell fire!” Answer.—The believing parent, whilst presenting his child in the ordinance of baptism, is filled with feelings of love, and gratitude, and joy, whilst, after contemplating with deep humility his child’s lost state by nature, the eye of his faith is directed to the blood and water which issued from the pierced side of his crucified Redeemer—blood for justification, and water for sanctification. His eye

affects his heart, whilst he contemplates that water which symbolically represents, not only pardon through the Redeemer's blood, but regeneration through his blessed spirit. With feelings of ineffable gratitude and joy, he draws water out of the wells of salvation; he pleads the promises of the Gospel in behalf of his infant offspring—that God would pour water upon the thirsty, and floods upon the dry ground—that he would pour his spirit upon his seed, and his blessing upon his offspring—that God would be his God, and the God of his seed. Whilst he thus pleads the promises, and anticipates the eternal felicity of himself and his offspring, so far from being filled with feelings of horror and disgust, he rejoices with joy unspeakable and full of glory.

The Doctor proceeds: “What respect or reverence
 “can a child feel for a parent, who is a bond-man of
 “Satan, utterly opposed to every thing that is spiritual-
 “ly good?” I answer, For such a parent he cannot feel so much reverence as for a pious parent, a child of God—and what then? Let such a parent flee from the wrath to come.—Let him repent of his wickedness, and pray God, if perhaps the thoughts of his heart may be forgiven him, that he may escape from the snare of the Devil, and be no longer led captive by him at his will. Becoming a child of God by faith, and a favourite of heaven, he is entitled to more respect, and will obtain more respect, from his own children.

The Doctor goes on with his interrogatories thus:—
 “With what distrust, aversion, and gloomy horror, must
 “the parents themselves view each other during life,
 “wholly inclined to all evil, and tainted in every action
 “and sentiment with corruption—with what anguish

“and despair at the hour of death?” Answer.—Let such wicked parents forsake their ways, and such unrighteous parents their thoughts, and let them return unto the Lord and he will have mercy upon them, and to our God, who will abundantly pardon. Let them look unto the Redeemer and be saved. Their distrust will then be turned into confidence—their aversion into love—their gloomy horror into the assurance of hope—and their anguish and despair into happiness and joy.

The last two questions I might have answered more briefly by asking another, viz : What bearing have such questions on the doctrine of original sin ? Answer—**NONE AT ALL.**

The Doctor goes on : “What encouragement have parents to bring up their children in the nurture and admonition of the Lord, if they think them irreversibly doomed to damnation ?” Answer—No parent in his right mind ever thought that his children were irreversibly doomed to damnation. But what are we to think of that Divine who is capable of putting such a question ?

The Doctor proceeds : “How can young people remember their Creator without hatred and terror, who has brought them into existence only to be vessels of wrath ?” Answer—their Creator never brought *any* people into existence only to be vessels of wrath.—Quære : Do such foul insinuations bear no resemblance to calumny ?

The Doctor persists : “There was some consistency, at least, in those fanatics who renounced matrimony for fear of such consequences.” Answer—There was *no consistency*—such consequences being only bug-

bears conjured up by the fertile imagination of Dr. B. and those fanatics to which he refers. All parents are encouraged to believe, and then the promise is to them and to their seed.

The Doctor again asks, (P. 202) "Are not such doctrines the source of those gloomy thoughts which distract so many pious souls? Do they not deter many from cultivating or crediting religion, and harden them in infidelity and iniquity? May we not fear that they impel many to hurry on their own fate, rather than endure the despondence, agitation and torment of mind with which they are doomed to await it?" Answer—Such is not the native tendency of the doctrines. Though, in some instances, such doctrines may be so abused, that is no argument against them. To argue against any thing from its abuse, is not logic, but sophistry. If soothing men's minds, calming their fears, and lulling their consciences to sleep, be meritorious actions, Arian divines deserve great praise. But what should we think of that watchman, who, when the robber is wrenching the door, or the flames bursting from the window, should dissipate all fear by the pleasing intelligence, "*All is well—a fine morning!*" How much more faithful would we regard that watchman, who, without ceremony, and with a voice like thunder, should immediately vociferate—FIRE! FIRE! The horrid sound might injure some weak nerves. In a state of trepidation, one might break his arm, and another his leg. These are unfortunate circumstances, it is true, and much to be deplored; but not so deplorable as the fate of those, who, lulled to sleep by their treacherous watchman, fall a

prey to the devouring element, or perish by the hand of the midnight assassin.

The Doctor introduces a confused mass of heterogeneous matter relative to the divine decrees. That God could not decree the fall without infringing the free agency of Adam has never yet been proved, and, I am convinced, never will. When ever our opponents reconcile the fall with divine foreknowledge, we will reconcile it with divine decrees. For farther remarks connected with this subject we refer our readers to a subsequent part of this treatise, when divine decrees will be more formally discussed, and the distinction between God's will of command and will of decree explained and established.

"It is agreed," says the Doctor, "that Adam's transgression and guilt became ours only by imputation." Answer—*There never was any such agreement.* We are *really* guilty before God *imputes* guilt; for his judgment is always according to truth.

Our author then asks, "Did this imputation find us sinners or make us so?"* This question, and the

* In the theological discourses of the Rev. James Thompson of Quarrelwood, Scotland, a work which contains an immense fund of accurate information on the most important doctrines of religion—in a foot note (Vol. i. P. 74) we find the following assertion:—"It is not then God's *imputing* act that makes them guilty; but "that act by which he constituted Adam their moral head." This sentence shews how difficult it is to form accurate ideas, or to express one's self accurately, on so abstruse a subject. I entirely dissent from this acute and discriminating Divine. God's act in constituting Adam our moral head could not possibly *make us guilty*. No act of God could make us guilty, otherwise God would be the author of sin. I believe all mankind are guilty of Adam's first sin, and I believe the guilt of that sin is imputed to

former assertion, are inconsistent with each other, and mutually destroy each other; for if by imputation alone we *become* sinners; we were not sinners before, and therefore imputation could not find us sinners.—The question, therefore, being inconsistent with the previous statement, is absurd, and shows great want of discrimination in the querist. If imputation found us sinners, the Doctor declares that imputation was unnecessary. What! *unnecessary*! If so, it is unnecessary to impute theft to a man whom we have found stealing, or burglary to a man who is found guilty of house-breaking! But our author tells us, that if imputation found us sinners, imputation was unnecessary. Why? “We might have perished by our own sins.” But how we could have perished by our own sins, if those sins had not been imputed to us, will require all the talents and ingenuity of Dr. B. to explain. The Doctor proceeds: “If it found men innocent and made them sinners, then it was the cause of their sins, and God was the author of them. Again—If it found us free from sin, the imputation was false, charging those with sin whom it did not find sinners, and God condemned men on account of his own false imputation. Par—don the expression; for it is impossible to treat of these monstrous positions without contradiction and

them. I believe these facts, but I cannot explain them. I believe the facts, because the Scripture *states* them, and because it would involve the greatest absurdity to *deny* them. If they had not been *guilty* of Adam's first sin, God would not have condemned the whole human family to death for it. God never condemns the innocent.

“blasphemy.” Monstrous positions indeed!—and sufficiently interlarded with contradiction and blasphemy! but they are his own positions—the contradiction his own—the blasphemy his own—we disclaim them *in toto*. I am glad, however, to find him on his knees begging pardon. He would do well to beg pardon, not only of his hearers, and his readers, but of his God, whose majesty he has insulted by such contradictory and blasphemous statements. Imputation neither finds men innocent, nor makes them sinners. Dr. B. should have studied imputation before he opposed it.

Dr. Bruce proceeds to ask, (P. 206) “But why should we be answerable for only one transgression? If our guilt arises from the guilt of Adam, it must be aggravated by all his offences; and if we suffer the consequent corruption of his nature, the penalty of his transgressions, should we not also enjoy the benefit of his repentance and subsequent obedience? If we sinned in our federal head, we must have repented also.”

Answer—After Adam committed his first sin he ceased to be our representative; and therefore it is, that we can neither be charged with his subsequent sins, nor enjoy the benefit of his subsequent repentance. By Adam’s first sin the covenant of works was broken, and Adam ceased to be our representative. A *new covenant*, the covenant of grace, was immediately proclaimed, in which covenant our blessed Redeemer represents all his spiritual seed. To all these (not the *repentance of Adam*, but)—the *obedience of Jesus Christ* is imputed for righteousness.

Dr. B. exclaims, "How strange and paradoxical is it, that while God is forgiving our own sins, he should condemn us for the offences of another!"—Answer—However strange and paradoxical it may seem, it is a fact.* Still stranger, it is a fact admitted by Dr. B. himself. He has fully admitted that the whole human family are condemned to death for the sin of Adam—and what is still more strange and paradoxical, *that they are all condemned to die for a crime of which they are perfectly innocent!* Surely this is strange and paradoxical indeed! There are no such paradoxes in the Calvinistic scheme.

Doctor B. is generally careful to exhibit, in as frightful a form as possible, the difficulties of the system he opposes, whilst he studiously conceals those of his own. We frequently find him proposing, but seldom answering, objections. In this he shows a good deal of generalship. After proposing an immense number of objections to the Calvinistic doctrine of original sin, at the close of his sermon he proposes to answer one, and states it thus: "But it has been asked, Is not the doctrine of original sin necessary to account for the existence of sin? How else came it into the world? I answer by another question, How did original sin take place? Was it by the corruption of Adam's nature? This will not be pretended, &c." This objection is erroneously stated, and as weakly answered. We

* When I say, *It is a fact*, I mean, it is a fact that we are condemned (not for the offences, as the Doctor erroneously states, but) for the offence of another. Neither Scripture nor Calvinism represents us as condemned for any offence of Adam but *one*.

do not ask, "Is not the doctrine of original sin necessary to account for the *existence* of sin." This would be an absurd question. But we ask, Is not the doctrine of original sin necessary to account for the *universal prevalence* of sin and corruption? We do not ask, "How else came it into the world?" This would be absurd—but we ask, How else has it spread so widely that none have ever escaped its contagion? Such is the real objection; let us now attend to the Doctor's answer—It is this: "I answer by another question, "How did original sin take place? Was it by the corruption of Adam's nature?"

This is the old exploded answer of Dr. Taylor—an answer which President Edwards has triumphantly exposed, as completely weak and unphilosophical.

Because all men capable of moral agency sin, we infer a universal propensity to sin—a universal depravity, and corruption of nature. No general law was ever better established than this, the law of gravitation itself not excepted. How do we know that all heavy bodies gravitate towards the centre? We know it, and can prove it only by an induction of particulars. We know, that in every instance in which a stone or heavy body has been projected into the air, it has uniformly returned to the surface of the earth. Hence we infer, that *all* heavy bodies gravitate towards the centre. In this manner the law of gravitation is satisfactorily established. And yet, it must be acknowledged, that the induction of particulars from which the law is inferred, is far from being complete. With regard to thousands and millions of stones and other heavy bodies, it has ne-

ver been tried whether they would return to the surface or not. The law of sin and death is much better established. Every son and daughter of Adam, (Enoch and Elias excepted) from the creation of the world down to the age in which we live, have died. Hence we infer, *That all men are mortal.*

Again : Every son and daughter of Adam, as soon as capable of moral agency, have sinned ; and hence we infer—*That all men are depraved*—that there is in all mankind *an original and inherent propensity to sin.*—Thus, it appears, that this original inherent propensity to sin, or, in other words, this original depravity of nature, is proved by evidence stronger, if possible, than that by which the law of gravitation is established.—The law of gravitation is established by a *partial induction* ; but the depravity of our nature, by a *universal induction* of facts. Now, how do our opponents, Dr. Taylor, Dr. Bruce, &c. answer this reasoning ? Why, they tell us, that if the universal prevalence to sin proves an original propensity to sin, in like manner, Adam's first sin proved in him a similar propensity ;—that is to say—*one fact* is sufficient to prove a general law, as well as a *universal induction of facts* ! Such is the philosophy of that Divine, who regards his neighbours as fanatics, enthusiasts, and bigots. Such is the reasoning by which Socinian and Arian writers think to run down the doctrine of original depravity—a doctrine founded on the clearest dictates both of experience and Divine Revelation.

To such of my readers as may feel still disposed to reject the doctrine of original sin, I would put a few

questions : Did *Adam* eat forbidden fruit? and do not *we* eat forbidden fruit? Do we not in ten thousand instances commit those sins which God's pure and holy law forbids?—Again : Did *Adam* fly from the presence of the Lord? and do not *we also* fly from his presence? do we not frequently feel an aversion to secret prayer, and other ordinances, through the medium of which we are admitted to the high honour of holding intercourse and communion with God?—Once more : Did *Adam* and *Eve* form apologies for their conduct? Did *Adam* blame *Eve*, and *Eve* the Serpent? And do not *we* form ten thousand apologies for our crimes? Are we not apt to blame our neighbours, and every thing around us, rather than ourselves?—Finally : Did *Adam* and *Eve* sew fig leaves to conceal their nakedness? And are not *we* prone to think, that the patchwork robe of our own righteousness—our penances, our pilgrimages, our prayers, our tears, our alms, &c. will be perfectly sufficient to render us acceptable in the sight of God? Instead of submitting to God's righteousness, do we not go about to establish our own righteousness, forgetting that Jesus Christ is the end of the law for righteousness to every one that believeth? In a word : Do we not bear the *image* of *Adam*? Are not his features strongly marked in our character? With what face can we plead freedom from his guilt, whilst we continue to homologate his crimes? If we say we are perfect, we prove ourselves perverse.—If we attempt to justify ourselves, our own mouths will condemn us. Were we to take snow water, and wash ourselves ever so white, yet the Almighty would plunge

us in the ditch, and our own clothes would abhor us.—
 Let every son of apostate Adam prostrate himself before
 the throne of grace, confessing, with David, “ Behold,
 “ I was shapen in iniquity, and in sin did my mother
 “ conceive me”—and praying with the same penitent,
 “ Create in me a clean heart, O God, and renew a
 “ right spirit within me.” In behalf of myself, my op-
 ponent, and all my readers, I would humbly and fer-
 vently pray—That as we have all borne the image of the
earthly, so we may bear the image of the *heavenly*
 Adam. Amen.

CHAPTER VII.

Predestination.

SECTION I.

The Grace of God distinguishing.

THIS doctrine has been attacked of late, not only by Dr. B., but by a variety of eminent Arminian Divines of the Establishment. In this combined attack, the learned Bishop of Down and Connor leads the van, and the celebrated Doctors, Millar and Graves, bring up the rear. To attempt a defence against such formidable assailants may appear presumptuous. Possessing, however, as I verily believe, the vantage ground of truth, I do not despair of ultimate success. I shall endeavour to give a reason of the hope that is in me with meekness and fear.

In all our inquiries, whether scientific or religious, our wisest mode of procedure undoubtedly is, to advance from the consideration of those truths which are more plain, to the investigation of those which are more difficult. Keeping this wise maxim in our eye, were we able to ascertain what is the divine procedure re-

specting man in *time*, we might easily ascertain what were the divine designs from *all eternity*. Creation and Providence are the best commentary on the divine decrees ; for “ God executeth his decrees in the works “ of creation and providence.” Let us first inquire, What does God actually *do* ? in order to ascertain what from eternity he *intended* to do. That the Deity does nothing without previous intention and design, every person who believes in his existence must grant : and that none of the divine designs or purposes are formed in time, but that they were all formed from eternity, few, I presume, will venture to deny. Were we for a moment to suppose, that God forms any new design or purpose, we must at the same time deny his immutability—we must at the same time admit the blasphemous conclusion, that there is in the divine mind “ variable-
“ ness or shadow of turning.”

If, then, we wish to ascertain the eternal purposes or decrees of God* concerning sinners of our family,

* Our author asserts, that it was infinitely absurd to puzzle ourselves about the divine decrees, and that, as the subject itself has never been revealed, it cannot be our duty to study it. Now, my dear Doctor, if you and I have never puzzled ourselves about the divine decrees—if we have never studied the subject—is it not infinitely absurd to preach and write upon it, and to expect the public to attend our sermons, and read our treatises? That our author has never puzzled himself about the divine decrees—that he has never studied the subject, is abundantly evident. We have already heard him asking, whether the decree that man should fall originated before or after the fall. In his sermon on mysteries, (and a very mysterious sermon it is,) he speaks of that part of the economy of grace, which was planned *before* Christ appeared in the world. A part, of course, was planned *after* his appearance—but, if there are any new thoughts or plans in the mind of the Deity, what becomes of his immutability? By representing the decrees of the Almighty as secret, belonging purely to God, and

we must previously answer this question, What is his conduct towards them now in time? How does he *now* treat them? If he makes any distinctions *now in time*, he must have determined and decreed from all eternity to make those distinctions. This is a position which no intelligent person will venture to controvert. That distinctions exist now, and that distinctions will exist hereafter, is acknowledged by all who believe the Bible. That the world is distributed into two great classes, believers and unbelievers, penitent and impenitent, righteous and wicked, or sheep and goats; and that the whole human family will be so divided at the judgment of the great day, all Christians admit. Now, the great question is, Who makes this distinction? Is it *God*, or the *creature*? When one man believes, repents, and reforms, whilst another remains in unbelief, impenitence, and wickedness, Who makes the difference? Is it the believer himself, or is it God? A proper answer to this question, I humbly conceive,

not revealed to us, he proves clearly that he has not studied the subject; for God has revealed many of his purposes. He has revealed them by *creation*, by *providence*, and by his *word*. I know that God decreed from all eternity to *create* the world, to *govern* the world, and to *judge* the world. I know he decreed whatever I know he has *done*; and I know he decreed whatever he has told me he *will* do. Those decrees which have neither been revealed by creation, providence, nor scripture, belong purely to God himself; but those which are revealed belong to us and to our children. Of revealed truths, the Doctor says, (P. 63,) "Some are merely speculative, others are calculated to influence our practice. It is evident, that these last are the truths which are said to belong to us and to our children." So then only a *PART* of the truths of divine revelation belong to us and to our children. Is not this deism? or at least *semi-deism*. In attempting to explode the doctrine of predestination, our author resorts to his usual stratagem by involving the subject in clouds and darkness.

would settle the whole controversy between the Calvinist and the Arminian. If man makes the difference, the *Arminian* is right; if God makes the difference, the *Calvinist* is right. Whether the first movements in faith and repentance are from God or the creature, according to the judicious statement of the late talented Moderator of the Synod of Ulster, the Rev. Henry Cooke, *is the great cardinal point in debate*. If the first movements in faith and repentance are from *God*, the Calvinist is *right*; if from the *creature*, he is *wrong*. Arminians maintain that God has put salvation in the power of all—that if they make a proper improvement of the talents they possess, they shall infallibly arrive at faith, repentance, and salvation. Now this system, however plausible at first sight, appears to me totally subversive of the grace of God. If all men are brought into a salvable state, and if all have talents, which if they improve they shall be saved; when one man improves his talents and is saved, and another neglects them and is condemned; and when the question is put to the man who is saved, Who made thee to differ? May he not boldly reply—MYSELF? For this difference I am no way indebted to the grace of God, but wholly to my own exertions. My neighbour, who is now suffering the vengeance of eternal fire, was precisely in the same situation with myself—he enjoyed the same means—he possessed the same talents—but he did not improve them, and therefore is miserable; whilst I improved mine, and therefore am happy! I ask my reader, Is not this to exclude the grace of God, and to leave ample ground of boasting to the creature?

The Apostle represents it as a thing quite unreason-

able and absurd, to suppose that one man should make himself to differ from another, with regard to the *miraculous gifts of the Spirit*. I ask, Is it not still more unreasonable and absurd, to suppose that one man should make himself to differ from another, with regard to what is incomparably more excellent—the *graces of the Spirit*. The Arminian makes himself to differ with regard to the graces of the Spirit of God. By persevering in prayer and other duties, he obtains faith, repentance, and other graces ; and thus makes himself to differ from his unbelieving neighbours. For this difference he is in debt, not to the grace of God, but to his own exertions. His principles leave room for much greater pride and boasting than those of the proud Pharisee. The Pharisee acknowledged, that it was God that made him to differ : “ God, I thank thee that I am not as other men—or even as this publican.”—The Arminian can, in consistency with his own principles, make no such acknowledgment. The consistent language of his prayer would run thus : Thanks to myself, I am not as other men—I am not unbelieving, impenitent, nor wicked ! His system, as I said before, entirely excludes the grace of God. I know he denies this conclusion ; but he cannot avoid it. Let us hear his defence. I shall give it in the words of Dr. Graves, the Regius Professor of Divinity in Dublin College, and Chaplain to his Excellency the Lord Lieutenant : “ In our accepting,” says the learned Doctor (Calvinistic Predestination, P. 448), “ this offer of mercy, is there any thing whereof to boast ? “ Will the condemned criminal boast of his accepting of, “ and rejoicing in, a reprieve, rather than in being led

“ to an ignominious death?—will the unhappy being,
 “ sinking under a pestilential disease, boast of his ac-
 “ cepting a cure from that Great Physician, whom
 “ thousands around him hail as the preserver of their
 “ lives?—will the prisoner, plunged in a dark and
 “ loathsome dungeon, when his chains are loosened,
 “ and the gate thrown open which confined him from
 “ the light of heaven, boast, because he walks forth to
 “ liberty and life?” This reasoning is, I confess, ex-
 tremely plausible. It seems to vindicate the grace of
 God, and to exclude boasting on the part of man. A
 few observations, however, will show, that it is quite
 inconclusive, and altogether unsatisfactory. The fol-
 lowing question will expose the fallacy : Had God left
 all mankind to perish *without any cure, without any*
reprieve, without ever loosening their chains, or open-
ing the gate of their prison :—in a word ; had he suf-
 fered all to perish *without ever putting salvation in their*
power, would he have acted justly, or unjustly ? Ar-
 minians, Socinians, and Arians, all maintain, that it
 would be unjust in God to condemn any man, if salva-
 tion were not in his power. The learned Professor
 himself considers it not only inconsistent with the jus-
 tice of God, but with “ the whole tenor of the divine
 “ attributes and government.”—Of course, it was an
 act of *justice*, and not of *grace*, to put man into a
 salvable state. According to the Arminian system, if
 God brought us into being at all, he was obliged, in
justice to offer us a reprieve—he was obliged in *justice*
 to offer us a cure—he was obliged in *justice* to loosen
 our chains, and to set open our prison doors. All
 these, according to Arminian principles, were acts of

justice, and not of *grace*. Of course, we need not thank the Deity for doing any of these things. We need not thank him for doing that which his *justice obliged* him to do, and which it would have been *unjust not* to do. Thus the Arminian scheme cuts up by the roots, and entirely excludes the grace of God. There is no grace in the *foundation* of the Arminian system : there is no grace in the *superstructure* : there is no grace in *any part of the building*. It is the very reverse of the system laid down in the Bible. The Scripture system is a system of *grace*. The *foundation* is of *grace* : the *superstructure* is of *grace* : and when the *top stone* is brought forth, it will be with “ shoutings of Grace, “ Grace unto it.” God’s purposes towards his people are purposes of grace : his covenant is a covenant of grace : the election of his people is an election of grace : their calling is a calling of grace : they are saved and called with a holy calling, not according to their works, but according to his purpose and grace, &c.—They are justified by grace, adopted by grace, sanctified by grace, preserved by grace, and saved by grace. We Calvinists believe, that it would have been just in God to leave the whole human family to perish, as he has actually left apostate angels. We conceive that the Deity was under no obligations to save the *one* class of beings rather than the *other*. We believe that it is wholly owing to the sovereign distinguishing grace of God, that *we* are “ *prisoners of hope*,” whilst fallen angels are “ *reserved in chains of darkness*.” We are convinced that God was under no obligation, either to provide or offer us a Saviour. We adore his unmerited grace, and exclaim

with the Apostle, "Thanks be to God for his unspeakable gift!"

Our Arminian brethren entertain different ideas.—They imagine, that if we are brought into being at all, we cannot be justly abandoned to perish without remedy. The consequence is, though they do not perceive it, that even the *giving of God's own Son* is not an act of grace, but of justice! Had God not sent his Son, but abandoned us all to irremediable and unavoidable misery, the Arminian maintains he would have treated us unjustly. From these premises the impious conclusion unavoidably follows, That we have no right to thank God for his unspeakable gift!—That we have no reason to praise him, either for providing or offering a Saviour! To provide a remedy, according to Arminians, Socinians, and Arians, was no act of *grace*, but a *debt*: for it would have been unjust in God, according to them, to permit us to perish *without* a remedy! The truth is, that the atonement of Jesus Christ, according to the Arminian scheme, seems rather to be an atonement for the *injury God has done to us*, than for the sins we have committed against him! Arminians seem to regard our state by nature, as a state of great hardship; and the benefits of redemption, as a kind of *compensation* for the injuries which we innocently suffer by the fall. They bring the Deity into this dilemma—that he must either *not* bring us into existence; or, if he *do* bring us into existence, that he must bring us into a salvable state, and grant us some privileges to *counterbalance* and *compensate* the evils to which we have been innocently exposed! Dr. Graves (P. 392) writes thus: "Now, if the infant

“ who expires before he has committed any crime, be
 “ condemned because of Adam’s sin, or if he inherits
 “ a nature so irremediably corrupt, that on his arriv-
 “ ing at maturity, present guilt and future perdition are
 “ to him unavoidable ; conferring on him such an exis-
 “ tence, seems irreconcilable with the whole tenor of
 “ the divine attributes and government described in the
 “ Scripture, as, I trust, has been shewn in the pre-
 “ ceding discourses.”*

The native tendency of Arminian principles is to de-
 preciate, supersede, and make void the atonement.—

* In a still more explicit manner, Mr. M’Afee, another de-
 fender of the Arminian system, writes as follows : (P. 24) “ As a
 “ consequence of the first transgression, all men are not only cor-
 “ rupted in their nature, but are also subject to temporal death.—
 “ As an antidote to the former, Christ is termed the true light
 “ that lighteth every man that cometh into the world. And to
 “ make compensation for the latter, a decree is passed, through
 “ the atonement and resurrection of Christ, which determines the
 “ resurrection of every man. In proof of the latter proposition, I
 “ need only refer you, Sir, to 1 Cor. xv. where the Apostle more
 “ than once tells us, that if the dead rise not, then is Christ not
 “ raised. It appears to me that the Apostle’s view of the subject
 “ was simply this : that as God, who is immutable in his designs,
 “ gave man a personal existence through Jesus Christ, and as that
 “ existence is necessarily accompanied with privations which sub-
 “ ject him to temporal death, so, as a counterbalance to this,
 “ God, according to his goodness and justice, immutably pur-
 “ posed that all men should be raised from the dead through
 “ Christ.”—And again, (P. 13) “ As Christ died to give us a per-
 “ sonal existence (accompanied with many privations, in conse-
 “ quence of the fall), he has made ample provision for every one,
 “ whereby these things are counterbalanced.”—Thus, the benefits
 of redemption, through Jesus Christ, are represented as a compen-
 sation for the privations we suffer—*innocently suffer*—in consequence
 of the fall ! Thus, the offended sovereign of heaven and earth is
 represented, in the work of our redemption, as *giving compensa-
 tion for damages, and paying a debt of justice*, to his rebel off-
 spring, rather than displaying the infinite riches of his grace and
 mercy !

“ Arminians in general,” says President Edwards in his Inquiry, “ are very inconsistent with themselves in
 “ what they say of the inability of fallen man in this
 “ respect. They strenuously maintain, that it would
 “ be unjust in God to require any thing of us beyond
 “ our present power and ability to perform, and also
 “ hold, that we are now unable to perform perfect obe-
 “ dience, and that Christ died to satisfy for the imper-
 “ fections of our obedience, and has made way that our
 “ imperfect obedience might be accepted instead of per-
 “ fect : wherein they seem insensibly to run themselves
 “ into the grossest inconsistence. For (as I have observed
 “ elsewhere) they hold, that God, in mercy to mankind,
 “ has abolished that rigorous constitution or law that they
 “ were under originally ; and, instead of it, has intro-
 “ duced a more mild constitution, and put us under a
 “ new law, which requires no more than imperfect sin-
 “ cere obedience, in compliance with our poor, infirm,
 “ impotent circumstances since the fall. Now, how can
 “ these things be made consistent ? I would ask, what
 “ law these imperfections of our obedience are a breach
 “ of ? If they are a breach of no law that we were
 “ ever under, then they are not sins. And if they be
 “ not sins, what need of Christ’s dying to satisfy for
 “ them ? But if they are sins, and the breach of some
 “ law, what law is it ? They cannot be a breach of their
 “ new law ; for that requires no other than imperfect
 “ obedience, or obedience with imperfections, and, there-
 “ fore, to have obedience attended with imperfections is
 “ no breach of it ; for it is as much as it requires. And
 “ they cannot be a breach of their old law ; for that,
 “ they say, is entirely abolished ; and we never were

“ under it. They say, it would not be just in God to
 “ require of us perfect obedience, because it would not
 “ be just to require more than we can perform, or to
 “ punish us for failing of it. And, therefore, by their
 “ own scheme, the imperfections of our obedience do
 “ not deserve to be punished. What need therefore of
 “ Christ’s dying to satisfy for them? What need of
 “ his suffering, to satisfy for that which is no fault, and
 “ in its own nature deserves no suffering? What need
 “ of Christ dying to purchase, that our imperfect obe-
 “ dience should be accepted, when, according to their
 “ scheme, it would be unjust in itself, that any other
 “ obedience, than imperfect, should be required?—
 “ What need of Christ’s dying to make way for God’s
 “ accepting such an obedience, as it would be unjust in
 “ him not to accept? Is there any need of Christ’s
 “ dying to prevail with God not to do unrighteously? If
 “ it be said, that Christ died to satisfy that old law for
 “ us, that so we might not be under it, but that there
 “ might be room for our being under a more mild law ;
 “ still I would inquire, what need of Christ’s dying,
 “ that we might not be under a law, which (by their
 “ principles) it would be in itself unjust that we should
 “ be under, whether Christ had died or no, because, in
 “ our present state, we are not able to keep it?”—Thus
 it appears that Arminian principles make void the grace
 of God, supersede the atonement, and lead to Arian-
 ism or Socinianism.

Dr. Millar, of Armagh, endeavours to retort the
 charge—he endeavours to convince his readers, that it
 is not the Arminian, but the Calvinistic system, that
 has this tendency. In his *Doctrines of Christianity*,

(P. 130,) he writes thus : “ It was not unnatural, that
 “ when the zeal of Calvinistical Protestants was no
 “ longer sustained by opposition, they should them-
 “ selves recoil from the gloomy and terrible doctrine of
 “ the arbitrary decrees of God. Since Calvin, who seems
 “ to have been strongly actuated by the spirit of a lea-
 “ der of a sect, could yet acknowledge that the doctrine
 “ which he taught, was a horrible decree, it may well
 “ be supposed that, in a later period, when the zeal of
 “ his followers had been gradually moderated by time
 “ and tranquillity, this doctrine should give offence to
 “ the reason of reflecting men, and dispose them to in-
 “ dulse themselves without any restraint in qualifying
 “ the articles of their faith, that they might form for
 “ themselves what they would denominate a rational
 “ religion. Nor was the peculiar doctrine of Calvin
 “ free from a direct tendency to generate this corruption
 “ of the genuine principles of the Christian faith.—
 “ When human salvation was referred to the arbitrary
 “ and irrespective decrees of God, the second person of
 “ the Trinity was easily conceived to be degraded from
 “ the rank of a primary agent in the work of redemption
 “ to that of a mere instrument in the execution of a
 “ preordained arrangement. Those who embraced this
 “ doctrine were accordingly disposed by it to attach less
 “ importance to the agency of the Son of God ; and the
 “ transition was natural from a degraded opinion of his
 “ agency to a degraded estimate of his nature and cha-
 “ racter.”

Now, surely, no charge was ever more groundless than this. What ! Must the Redeemer's character be conceived to be degraded, because he acted on a pre-

concerted plan? How unreasonable the conception! To act without a previous plan would be degrading to the meanest mechanick. Nor is it at all true, that those who believe in a preordained arrangement are disposed to attach less importance to the agency of the Son of God. The *reverse* is the fact. They attach to his agency immensely more importance. Arminians maintain that the guilt which Jesus Christ expiated by his blood was only *finite*, Calvinists almost universally maintain that it was *infinite*. As we therefore conceive, that the Redeemer has performed an infinitely greater work, we attach *infinitely greater importance* to his agency. It is the Arminian, therefore, that entertains a degraded opinion of the agency of the Redeemer;* and Dr. Millar assures us, that “the trans-

* That Antitrinitarianism tends to degrade the merits of the Redeemer, and to exalt *human* merit, is evident from their writings. “And if God constituted the first man a federal head,” says Mr. M’Afee, “and had he continued faithful, I see no reason why his whole posterity, who would have been saved eternally by the imputation of his righteousness, might not have sung, glory, honour, and blessing, be ascribed to our father Adam, for ever and ever.” An Arminian sees no reason why praises should not have been sung to father Adam; but a Calvinist sees every reason in the world. The Calvinist believes, that had father Adam continued to obey, not only the commandment relative to the forbidden fruit, but all the commandments of God; not only for a few years, but for thousands of ages; he would have merited—*just nothing at all*. When he had done all he could, he would have been only an unprofitable servant—he would have only done what was his *duty* to do. Were some Nobleman to present a large estate to Mr. M’Afee and his posterity for ever, on this simple condition, that Mr. M’Afee should return to the donor *one barley corn*, would the fulfilment of this condition be so *meritorious*, as to entitle Mr. M’Afee to the praises of his posterity through all generations?—How absurd the idea! And yet, there is an infinitely greater proportion between a barley corn and the fee simple of a large estate,

"sition is natural from a degraded opinion of his agency to a degraded estimate of his character."—The Arminian system, then, and not the Calvinistic, tends to Arianism, as the extract from Edwards fully proves.

The Doctor, however, persists in his attempt to substantiate his charge. He endeavours to prove it by facts. P. 224, he writes thus: "If, to remove this uncertainty the Synod (of Ulster) should be induced to recur to their ancient confession of faith, they would return

than between the obedience of Adam and the eternal happiness of the whole human family. In the former case, according to Calvinistic ideas, the praises would be due, not to Mr. M'Afee, but to his kind benefactor: and in the latter—not to father Adam, but to our *Father in Heaven*. Calvinists believe, that the obedience, not only of Adam, but of all his posterity—nay, that the united obedience of all the men on earth, and all the angels in heaven, can merit *nothing*: and at the same time they believe, that *every act* of the Redeemer's obedience was *infinitely meritorious*. Had Adam continued in obedience, and, in consequence of his perseverance, had the whole human family been confirmed in a state of holiness and happiness, his posterity, according to Calvinistic ideas, would have attributed all to the *free grace of God*: they would have felt no temptation to celebrate the praises of father Adam.—So far from thinking with Mr. M'Afee, that the obedience of Adam would have been more meritorious than that of the Redeemer!—they would have regarded his obedience as having *no merit at all*. Mr. M'Afee labours hard to prove, that the human family would have enjoyed much greater happiness had they never fallen, than is to be enjoyed through the mediation of Jesus Christ—he degrades the work of redemption, and merits of the Redeemer, by sinking them into comparative insignificance. Calvinists, on the contrary, entertain a low opinion of human merit; but high and exalted ideas of the merits of their Redeemer, and of the benefits of redemption—they believe, that immensely more glory will redound to God, and happiness to his creatures, through the mediation of Jesus Christ, than would have accrued from a permanent state of unsinning obedience.—The reader may now judge, whether it is the Calvinistic or Arminian system, that exhibits degrading views of the Redeemer's agency and character.

“ to that, which, as has already been exemplified in
 “ every instance, has naturally tended to pass into that
 “ very Arianism or Socinianism, from which, in return-
 “ ing to it, they would endeavour to escape. What then
 “ would be gained by the change? They would have
 “ abandoned a system, in which very various opinions
 “ are held at the same time, for another, the natural
 “ tendency of which has actually shown itself to be
 “ an alternate movement between the extremes of cal-
 “ vinistic trinitarianism, and of arianism or socin-
 “ anism.”

In this paragraph the learned Doctor professes to reason from facts: Why then does he not adhere to facts? It is not a fact, that the confession of faith, or the Calvinism of that confession, has in every instance tended to pass into Arianism or Socinianism. Has the Westminster Confession, in the *Secession church*, tended towards Arianism or Socinianism? No:—there is not in that church a single Arian or Socinian. Has the Westminster Confession, in the *Reformed Presbyterian church*, tended towards Arianism or Socinianism? *It has not.*—There is not in that church one single Arian or Socinian. Dr. Millar should be better acquainted with facts before he begins to reason from them. He should beware of stating as facts things which are not facts at all. It is a fact honourable to the Westminster Confession, that in every instance, in this country, where subscription to that formula has been required, it has proved a bar to the introduction of Arianism. Another fact equally honourable to the Confession is, that Arianism made little or no progress in the Synod of Ulster, till

that barrier was removed—till subscription to that Confession ceased to be required.

The last fact I shall mention, and one highly honourable to the Westminster Confession, is, that in no country in the world do “*Sound doctrine and the power of godliness*” more prevail, than in that country where Presbyterianism and Calvinism, as taught in that Confession, are the established religion of the state. What country on the face of this globe can bear a comparison with Scotland, either for orthodoxy or morality? So much for the charge of Dr. Millar, That the Calvinism of the Westminster Confession has a tendency towards Arianism. *What system it is that has such a tendency, the reader is now left to judge.*

SECTION II.

Of Free Agency.

The whole controversy between Arminians and Calvinists originates, I humbly conceive, in a misunderstanding with respect to free agency. It is generally imagined, that Calvinists deny the free agency of man; but this is a gross mistake. The Calvinist, as well as the Arminian, grants, that if man were not free, he could not be accountable. The Calvinist, as well as the Arminian, grants that man is a voluntary agent, and, when subject to no external restraint, can do what he

pleases. The Calvinist believes that man, by the fall, did not lose his natural freedom. Had he lost this freedom, he would have ceased to be an accountable agent. But, though man did not lose his *natural* freedom by the fall, he lost his *moral* freedom. He is a slave to sin.— This moral slavery is quite consistent with natural freedom. In a philosophical sense, he acts as freely now in pursuing the paths of vice and folly, as he did before the fall in running the ways of God's commandments. It is true, that man, in consequence of the fall, is not able to keep the whole law of God ; nor is he able of himself to believe and repent. Man, by the fall, has lost his ability—not his *natural*, but his *moral* ability. By the fall, man lost none of his powers and faculties. He has still an understanding, will, and affection. — These faculties are only perverted, but not destroyed. Man has lost his *moral* ability : or, in other words, he has lost his *inclination to good*. He is now wholly inclined to evil. The imaginations of the thoughts of his heart are only evil, and that continually.

Arminians conceive, that indifference is essential to liberty—that to constitute an action virtuous, the mind must be in a state of equilibrium. Calvinists are of a quite different opinion. They conceive, that the greater a man's bias or propensity towards good, he is the more *virtuous* ; and that the greater his bias or propensity towards evil, he is the more *vitious*. This appears to me to be a dictate both of Scripture and of common sense. The Scriptures represent the debauchee as arrived at the highest degree of wickedness, when his eyes are full of adultery, or rather of the adulteress, and

when he *cannot cease from sin*. In accordance with this view are the dictates of common sense. The common sense even of the Arminian himself, when the matter is brought home to his business and his bosom, rebels against his speculative principles. No Arminian in the world would prefer a servant whose mind should be in a state of equilibrium or indifference with regard to moral honesty. In this case, with the Calvinist, he would certainly prefer that servant whose principles of honesty were so confirmed, that he could not deliberate for a moment whether he would rob his master ; but would *immediately*, and, as it were *instinctively*, *spurn* every idea of dishonesty.

In a court of judicature, no criminal was ever known to plead, in arrest of judgment, his moral inability.—Was any parricide ever known to plead, in extenuation of his crime, that his hatred to his father was so great, that he found it quite impossible to avoid committing the horrid deed? Such a plea was never set up in arrest of judgment by any murderer. On the contrary, malice prepense is that which stamps the crime with its characteristic enormity, and distinguishes it from manslaughter. If indifference were essential to liberty and free agency, as Arminians contend, holy angels, and the spirits of the just made perfect, could neither be virtuous nor free agents. Nay, the Deity himself could neither be virtuous nor free ! None of these has a liberty of indifference, they are all *wholly* and *invariably* inclined to good. Nor could devils and damned souls be virtuous ; for they have no liberty of indifference : they are *wholly* and *invariably* inclined to evil. To

such absurd conclusions, Arminian ideas of liberty and free agency unavoidably lead.*

* Some Arminian writers almost admit those conclusions. "The moment Adam committed this one act of disobedience,"—says Mr. M'Afee in his *Rational and Scriptural Investigation*—"he entailed on himself a state of debilitation, which laid him under the necessity of following his corrupt inclinations without any power to resist them."—Again; (P. 19,) he says, "The first act of disobedience, therefore, rendered Adam as guilty as he ever after could become; because it rendered his after actions necessary, and consequently as such they were incapable of incurring additional guilt."—"Hence I come to this conclusion"—says the same writer in the same page—"That had Adam lived 930 years after his fall without any restoration of his lapsed powers, his guilt would have been no greater than it was upon the perpetration of his first sin." Now, if, in consequence of his inability, it was impossible for Adam after the fall to commit sin; surely it is equally impossible for the damned in the place of misery to commit sin; for *their* inability is at least as great as that of Adam. Upon the same principle, it is equally impossible for the devil and his angels to commit sin; for *their* inability, also, is equally great. When the celebrated Mr Wesley first taught, that believers in this life may arrive at such a state of perfection as to live without sin, many were astonished. But the disciple has far outdone the master. Mr. M'Afee, on Arminian principles, has proved—not that believers can live without sin; this would be a small thing; but he has proved—that *Adam after the fall, independent of a Redeemer, and without the aid of divine grace, or influence of the blessed Spirit, could have lived without sin 930 years*—Yes, NINE HUNDRED AND THIRTY YEARS!! Now, if this "able antagonist" has succeeded in establishing this conclusion—and on Arminian principles the conclusion is undeniable—with still greater force of evidence he may conclude, that the sin of the "old Serpent the devil and Satan" is no greater now than the moment he fell! Though in Scripture, the devil is represented as that "*wicked one who sinneth from the beginning, and goeth about as a roaring lion seeking whom he may devour*;" yet, according to Mr. M'Afee's principles, he and all his angels are living lives of perfect innocence!—they have lived without sin nearly six thousand years!—and will so live to all eternity! On the same principles, the damned in the place of misery and wo live without sin!—and hell itself is a place of *sinless perfection!!!*—Having mentioned sinless perfection, I beg the reader's indulgence whilst I offer a few observations on the doctrine.—The advocates

Were the distinction between natural freedom and moral freedom, natural ability and moral ability, carefully observed, the controversy between Arminians and Calvinists would, I humbly conceive, soon terminate. When such distinctions are confounded, Calvinism appears an *absurd, unreasonable, and horrible* system.—We are commanded to obey the whole law of God—to believe, repent, &c.—and yet, according to the Calvinistic system, we can no more do these things than we can remove mountains. We are commanded to do things which we *cannot* do—things which are *impossible*—and punished for *not doing them!* This is regarded by Arminians as hard, unjust, and cruel. And, indeed, it would be so, were the inability *natural* and

of this opinion brand us with infamy, as holding a “death purgatory,” because we believe, that no man is totally freed from sin till the moment of death. They stigmatize us as Antinomians. Now, in all my life, I never knew an instance in which a charge could with more justice and truth be retorted. The advocates of sinless or Christian perfection do not pretend, that they can live without sin with respect to the *old moral law given to Adam*; but only with respect to a *new law*, which they call a *law of liberty*. And thus they bring their hearers to a state of perfection, not by bringing them up to the law, but by bringing the law down to them—not by making them conform to the pure and holy law of God, but by making that pure and holy law conform to their obliquities—not by making the object measured conform to the rule, but the rule to the object measured! By such ingenious management as this, the most crooked object in nature might be proved to be straight! Thus it appears, that Christian perfection is attained at the expense of bending and bringing down the law of God, and lowering the standard of Christian morality. If this is not Antinomianism, I should be glad to know what it is. The trite observation, that extremes are nearest meeting, is here remarkably verified. The Arminian who cries up good works, and the Antinomian who cries them down, meet in this point—opposition to the pure and perfect law of God. The very attempt to lower the standard of morality proves imperfection. If we say we are perfect, we prove ourselves perverse.

not *moral*. Nothing could be more unjust, than to command a man to walk without legs, or to fly without wings, and then punish him for disobedience. But this moral inability of man—his inability to believe, repent, and obey—is of a *quite different nature*. It consists not in the want of *natural powers*; but in the want of *will and inclination*. Were a man ever so *willing*, he could not walk without legs, or fly without wings, or remove mountains: these are natural impossibilities. But if a man were willing to believe, repent, and obey, these duties would be performed. The inability, or impossibility, consists in the want of will and inclination. Ye will not come to me, says our Saviour, that ye may have life. It is accepted, says the Apostle Paul, according to that a man hath, and not according to that he hath not, if there be first a willing mind.

To these observations it may be objected, that the darkness of the understanding, as well as the obstinacy of the will, may be regarded as a cause of unbelief, impenitence or disobedience. I grant it. But, I humbly conceive, that no darkness, blindness, or ignorance, is at all criminal, any farther than as it is *voluntary*, or connected with the inclination, or disposition of the heart. This I consider to be not only a dictate of common sense, but also of divine revelation. This is the condemnation, that light is come into the world, and that men *love* darkness rather than light. It is not men's darkness, blindness, or ignorance, that is here represented as the ground of their condemnation, but their *love* of that darkness. Unregenerate men love darkness, and hate the light. It is because men receive not the *love* of the truth—not the truth, but the *love*

of the truth—that God gives them over to strong delusion, to believe lies, that all may be damned who believe not the truth, but have pleasure in unrighteousness.—Thus it appears, that the inability of fallen man is a *moral* inability, consisting, not in the want of *natural powers*, but rather in the want of *will and inclination*. Such inability is perfectly consistent with natural freedom, and is no excuse for disobedience, unbelief, or impenitence. Every person who thinks at all, must at once see, that disinclination to what is *right* can never be an apology for what is *wrong*. Disinclination to obedience can never be an apology for disobedience.—If disinclination to virtue were an apology for vice, the greater the aversion or disinclination, the better the apology ; which is evidently absurd. That inability, which consists in a man's want of will and inclination to do his duty, is so far from being an excuse, that it is the very thing in which his criminality consists. The greater a man's *natural inability* to do his duty, he is the more *excusable* ; the greater his *moral inability*, he is the more *inexcusable*—the more *guilty*. The greater a man's propensity to vice, the greater is his inability to practice virtue. If such inability were an excuse, then the greater the inability the *better* the excuse. On this principle, it would be wise to confirm the habits of vice and immorality.—On this principle, the more *wicked* any person is, he is the more *innocent* ! The more wicked he is, he is the less able to do his duty ; and the less able to do his duty, he is the less guilty for neglecting it : of course, when he is so desperately wicked, so completely depraved, that he is totally unable to do his duty, then he has *no guilt at all* ; but is complete-

ly *innocent* ! Such is the monstrous conclusion, to which we must necessarily come, if we deny that moral slavery is consistent with natural freedom—or if we deny that there is any distinction between natural and moral inability—or if we deny that moral inability is inconsistent with guilt or blame. Inattention to the distinction between natural and moral inability, natural and moral necessity, natural and moral impossibility, &c. has been the cause of interminable disputes, and inextricable confusion. The distinction has in general been but ill understood. It has been a thousand times confounded both by Calvinists and Arminians. Whenever a Calvinist confounds the distinction, he betrays his cause ; and often has the cause been so betrayed. Arminians constantly confound the distinction. I have never yet met with any plausible Arminian reasoning, but what proceeded on the principle, that there is *no distinction* between natural and moral inability, necessity, &c. Were the principle on which Arminians proceed correct—were there no distinction between natural and moral inability, &c.—I would have no hesitation in saying, that their reasonings are *completely conclusive*, and that I myself would become an Arminian immediately. But I am not more convinced of my own existence, than I am that the distinction is well founded ; and, of course, that the Arminian reasonings are altogether inconclusive and sophistical.—They may be resolved into that species of sophism which logicians denominate *ignorantia elenchi*, or a mistake of the question. Even Dr. Reid himself (one of the most eminent moral philosophers) falls into this sophism. He supposes a sailor to maim himself, in or-

der to be exempted from duty—and that his captain commands him, thus maimed, to climb the shrouds, and punishes him for disobedience. The Doctor conceives that this would be great cruelty ; and so it would. But between this case and that of fallen man there is no analogy. The one is *natural*, the other is *moral*. The sailor could not obey, were he ever so willing : not so with fallen man. His inability consists in the want of will and inclination. Let us suppose another sailor, who has the use of all his limbs, but is, at the same time, of such a malignant disposition and stubborn temper, and has conceived such an implacable hatred towards his captain, and unconquerable aversion to his duty, that he cannot obey. This sailor, as well as the former, may be unable to climb the shrouds. But, surely, their cases are very different. The former might be justly blamed for maiming himself, but, after he was maimed, he could not be blamed for not using those limbs which he did not possess. To command, invite, and exhort him to do his duty, and punish him for not doing it, would be the greatest injustice and cruelty. But there would be no injustice, nor yet cruelty, in commanding, inviting, and exhorting the latter sailor, whose inability to obey arose, not from the want of physical strength, but from *stubbornness* and *obstinacy*—not from any deficiency in his limbs, but from *enmity* and *aversion*. The case of this latter sailor, and not of the former, represents the situation of fallen man. His inability is moral and not physical. Were his inability physical, it would be altogether unjust and cruel to command, invite, or intreat him, and then to punish him for unbelief or disobedience. But

his inability is *moral*, and, therefore, there is no injustice or cruelty at all. Were man's inability natural, God would be obliged to remove that inability before he could justly issue any commands. On this supposition, Arminian ideas would be perfectly correct.—But the inability is *moral*, and God is not obliged to remove *this species of inability* before he issues his commands.

That God is obliged to remove man's moral inability, and to give him grace, which if he improve he shall be saved, seems to me to be the GREAT FUNDAMENTAL ERROR of the Arminian system. It is this radical mistake, I humbly conceive, which leads Arminians into all their other errors. That I am fully justified in thinking so, will appear from the following remarks of the learned Divinity Professor, Dr. Graves: (P. xiv.) “ But it seems to me, that to prove God “ vouchsafes divine grace to all to whom is promulgated “ his revealed will, it is sufficient to shew, that in such “ Revelation he commands an obedience requiring such “ divine assistance, for it is inconsistent with all he “ teaches us of his attributes, to suppose that he would “ command what could not be performed, or rather “ withhold the means of performing what he commands. “ Nor can I agree to the doctrine that would impute to “ that Deity who punished Pharaoh for demanding the “ same tale of bricks while he withheld the straw, a “ system of moral government which would be equally “ inconsistent with his mercy and justice. Whenever “ this revealed will then is promulgated, I would assert, “ that this power is communicated, in different degrees “ indeed, as God sees fit to deal out the measure of his

“ grace ; but to all, what if used would lead to further
 “ grace and ultimate salvation,* and if neglected shall
 “ rise up in witness, and condemn the despisers of God’s
 “ holy will.”—(See also P. 211.) In this quotation,
 the Doctor concludes, that because God gives com-
 mands which cannot be obeyed without grace and assis-
 tance, he therefore gives grace and assistance to all to
 whom those commands are addressed. Now, here lies
 the *grand error*. If our inability to obey were *natural*,
 the Doctor would be right ; but it is *moral*, and there-
 fore he is mistaken. God commands us to believe, to
 repent, and to love the Lord our God with all our
 heart, soul, strength, and mind, and our neighbour as
 ourselves. These commands, without divine assistance,
 we can no more obey than we can remove mountains.—
 But our inability is no excuse : it is the very thing in
 which our criminality consists. Our inability is great.
 No power less than omnipotent can remove it. But all
 this proves the greatness of our criminality—the enor-
 mity of our guilt. Our inability is great, because our
pride is great, our hatred is implacable, our enmity ir-

* If, as Arminians contend, there is so much grace given to
 all, that if they improve it they shall be saved, I ask, how much
 improvement is necessary to secure salvation? What endeavours
 are necessary? If a man use half the endeavours in his power,
 will this be sufficient—will *one-third* do?—or must he use *two-*
thirds? Where must the line be drawn? it must be somewhere.—
 Suppose at one half. The man, therefore, who uses half the en-
 deavours in his power, obtains grace and is saved ; but he who
 does not come up to this line, though within a hair-breadth of it, is
 condemned. One man goes to eternal happiness, and the other to
 eternal misery, and yet there was only a hair-breadth’s difference
 in point of exertion or improvement! Let Dr. Graves solve this
 difficulty.—See *Edwards’s Remarks*.

reconcilable. Would any rational being venture to apologize for his unbelief, disobedience, and impenitence, thus: *I hate my God*: my mind is filled with enmity against him; and therefore I cannot be justly commanded to love him!—*I hate my Redeemer*: I see no form nor comeliness in him—no beauty why I should admire him; and therefore I cannot be justly commanded to believe in him!—I would rather die in my sins than accept of salvation through his blood! I must therefore be excused, though, by my unbelief, I make God a liar, trample under foot the blood of my Redeemer, and do despite to the spirit of grace, who stands knocking at the door of my heart! My enmity is so great, I cannot help it!—*I hate the pure and holy law of my God*: my mind is full of enmity against it: I cannot, therefore, be justly commanded to obey it!—I must be excused though I trample it under my feet!—*I love my sins*: I roll them as a sweet morsel under my tongue; and therefore I cannot repent of them nor turn from them: I would rather die in them, and be eternally punished for them! In short; *my pride and my hatred are so great*, that I can neither love God, nor his law, nor his Son!—*My enmity is so great*, that I can neither believe, repent, nor obey; and therefore faith, repentance, and obedience, cannot be justly required, unless God grant his grace and assistance!—Would any of the sons of apostate Adam dare thus to apologize for their unbelief, impenitence, or disobedience? Have such monsters of wickedness any claims on divine grace or assistance? Is it not a miracle of mercy, that God does not pour on such miscreants the cataracts of his wrath, and consign them to eternal separation from his

presence—"unrespited, unpitied, unreprieved?" Is it not a miracle of mercy, that instead of making bare his red right arm, and hurling against such rebels the thunderbolts of his vengeance, he has sent his Son to *save* them—to *die* for them? Herein is love, not that we loved God, but that he first loved us. While we were *enemies*, we were reconciled to God by the death of his Son.

The Arminians are guilty of two grand mistakes : 1, In supposing, that God was in justice obliged to provide a remedy, and to put salvation in the power of such rebels.—2, In supposing, that his perfections oblige him to remove our moral inability, and to make us willing to accept of that remedy. *We* maintain, that the Deity is under *no* such obligations. What ! when God's own children, whom he has nourished and brought up—to whom he has given life, and breath, and all things—when these unnatural children turn round on their heavenly Father, and, with hearts filled with enmity, lift hostile arms, and wage impious war, against him who is the author of their existence, the length of their days, and the source of all their enjoyments—instead of crushing such rebels under his feet, or dashing them to pieces like a potter's vessel, is the insulted governor of the universe obliged to put in their power the means of salvation? *Surely not.*—When they had so basely forfeited his favour, he was under *no* obligation to make provision for their happiness. Or, if any will be so unreasonable as to affirm, that his perfections obliged him to make such provision, they will be forced to admit, as we have already shewn, *that*

there is no grace in such provision—that it is purely a debt.

Again ; if God was not obliged to make provision for the recovery of his rebel offspring—if he was not obliged to provide a cure, much less was he obliged to make them willing to *accept* of that cure—if he was not obliged to offer them a reprieve, much less was he obliged to make them willing to *accept* of that reprieve—if he was not obliged to *loosen their chains, and open their prison doors*, much less was he obliged to make them willing to walk forth to liberty and life. Can God not command us to accept of that remedy which he has provided at infinite expense?—can he not command us to accept of a reprieve? and when our chains are loosened, and our prison doors thrown wide open, can he not command us to walk forth to liberty and life?—can he not issue these infinitely gracious commands till he has previously given us will and inclination to obey them?—Surely nothing can be more absurd or unreasonable than such a supposition. Should Arminians reply, We do not say that God is obliged to give us will and inclination—I ask, What then do you mean by power to obey the commands of God? If you mean *natural power*, or *natural faculties*, we have no dispute with you on this subject : but if you mean *moral power*, that is nothing else than will and inclination. The supposition that God is obliged to vouchsafe his assisting grace to enable men to obey his commands, is, in every view of the subject, absurd. For, if God is obliged to vouchsafe his grace, that grace vouchsafed is no longer grace, it is a debt. That which God in justice is bound to give, is not grace. Dr. Graves, and other

Arminian writers, talk absurdly, and are guilty of a gross abuse of language, when they call by the name of grace, that assistance which they allege God is bound to give in order to enable us to obey his precepts.—They should either give up their system, or, at least, they should call things by their proper names. From their vocabulary the word *grace* should be entirely expunged. It is a gross misnomer.

Both Arminians and Calvinists agree in this, that man, in his natural state, without divine assistance, is utterly unable to believe, repent, and obey. This inability, as we have already seen, arises from, or rather consists in, our moral depravity. This depravity is *universal*. There is none that doeth good; no, *not one*. It is *total*. All the faculties of the soul are depraved—the understanding—the will—the affections—the imagination—the conscience—the heart. Men, in their natural state (Eph. iv. 18), have their “*under-*” “*standing*” darkened, being alienated from the life of “God through the ignorance that is in them, because “of the blindness of their heart.”—Their *will* and *affections* are carnal, and filled with enmity. (Rom. viii. 7), “The carnal mind is enmity against God: it “is not subject to his law, neither indeed can be.”—Men in their natural state are “haters of God,” and “live hateful, and hating one another.” “Madness “is in their heart.” It is “deceitful above all things, “and desperately wicked.” “Every imagination is on- “ly evil continually.” The state of fallen man involves in it two things, *guilt* and *depravity*. Guilt is removed by the atoning blood of Jesus, as we have already seen; and depravity is removed by the renovating and

sanctifying influence of the Holy Ghost. Dr. B. maintains, that baptism is regeneration.* To expect any subsequent regeneration, he stigmatizes as rank enthusiasm. He is not the first master in Israel who knew not these things, and needed to be taught the first principles of the oracles of God. Nicodemus, a ruler of the Jews, was also ignorant of this great important doctrine. Our Saviour assures him, that he needed not only baptism by water, but regeneration by the power of the Holy Ghost. Verily, verily, I say unto you, Except a man be born of water and of the spirit, he cannot see the kingdom of God. Baptism with water was the sign; but *regeneration*, or the *new birth*, was the thing signified. Water is the great regenerating agent in the *natural world*; the holy spirit in the moral world. The one is a fit emblem of the other. The vegetable world during the winter is in a state of decay. By the vernal showers it is regenerated, and the decayed face of the earth renewed.—In like manner, by the blessed spirit of all grace the souls of men are renewed, and the *moral world* regenerated. (Is. xlv. 3, 4) “For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses.”—

* Dr. Mant, now Lord Bishop of Down and Connor, in his Bampton Lectures, and the Bishop of Lincoln, in his Refutation of Calvinism, advocate the same dangerous and uncharitable doctrine. For a refutation of it, the reader may consult the work of an eminent Divine of the Church of England—*Scott's Remarks on the Refutation of Calvinism*.

Old and New Testaments unite in teaching the same blessed doctrine. (Titus, iii. 5) "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." We may as well expect the renovation of the vegetable world without water, as the regeneration of the moral without the all-powerful influence of the Divine Spirit. The same divine influence which created the world and raised the dead, is necessary to the restoration of our fallen nature, and regeneration of our perverted faculties. To illuminate our darkened understanding, requires the influence of that omnipotent agent, who said, "Let there be light, and there was light." It is the same Almighty Being that commanded the light to shine out of darkness, who shines in our hearts to give us the light of the knowledge of the glory of God, in the face of his son Jesus Christ. Some imagine, that as light expels darkness, so all that is necessary to expel the darkness of our minds is the light of the divine word. This, however, is a gross fallacy. Light, indeed, introduced into a dark room will banish the darkness; but it will not give light to a man born blind. With regard to such a man, it is not only necessary that he should be introduced to the light, but, in order that he may profit by it, the cataract must be couched; his eyes must be opened. Just so with the natural man.—He requires not only an external revelation, but an internal illumination. Hence the judicious prayer of David, "Open thou mine eyes, that I may behold wonderful things out of thy law." Were Dr. B. to offer the same prayer, it might not be unprofitable.—

By divine illumination he might be brought to see in the sacred volume many wonderful things which he has never yet seen ; particularly the necessity of the new birth—the necessity of a regeneration quite different from water baptism.

The omnipotent power of the blessed spirit is not only necessary to open the darkened understanding, but also to bend the stubborn will. We have already seen, that men are naturally unwilling to come to the Redeemer that they may have life ; and that the carnal mind is enmity against God : but God sends forth the rod of his strength out of Zion, and makes his people willing in the day of his power. (Psal. cx. 3.)—By the powerful energy of the blessed spirit, he destroys the enmity of the carnal mind, and sheds abroad divine love in the heart.—In a word ; man by nature is spiritually dead—dead in trespasses and sins. To raise him from his spiritual death, and enable him to walk with Jesus in newness of life, requires an exertion of divine power equal to that which raises the dead. To enable an unregenerate man to believe, requires not only the power of God, but the *exceeding greatness* of his power. (Eph. i. 19) “ And what is the *exceeding greatness* of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead.” —The same Apostle prays for the Thessalonians, “ That God would fulfil all the good pleasure of his will, and the work of faith with *power*.” It is the powerful agency of that same spirit which entered into Ezekiel’s dried bones, that quickens dead sinners—that begins the good work of grace, and carries it on to

perfection till the day of Christ Jesus. It is the law of the spirit of life in Christ Jesus that makes us free from the law of sin and death. By his blessed agency, sinners are created anew in Christ Jesus unto good works—they are renewed in the spirit of their minds—old things pass away, and all things become new. My readers are now left to judge, what kind of a system that must be, which does not embrace, but rather excludes, the regenerating and sanctifying influences of the Holy Ghost.

Should any person ask, Is it the duty of fallen man to regenerate himself? I answer, *It is*. Many, I know, will be astonished at this answer. They will be ready to exclaim; What! The duty of fallen man to regenerate himself! What monstrous absurdity! Might he not, with as much reason, be required to *create* himself? or to raise himself from the dead?—By no means: though the impossibility in the one case is as great as that in the other, it is of a quite different nature; and therefore the greatness of the impossibility does not affect the obligation of the duty, nor render the requirement of it unreasonable. That it is the duty of fallen man to regenerate himself, cannot reasonably be doubted by any who believe the Bible to be the word of God. In the sacred volume, we are expressly enjoined to regenerate ourselves. (Ezekiel, xviii. 31) “Make you a new heart, and a new spirit.” Now, if regeneration, or the making of a new heart and a new spirit, were not a duty, it would not be enjoined. The righteous governor of the universe cannot possibly issue any command, which it is not our duty to obey. His commandments are not grievous: they are all holy,

just, and good. Would it be unjust or cruel in a husband to address his unfaithful spouse thus : Break off your adulterous connexions, and become a *new woman*. Be a faithful, loving, and obedient wife. Be no longer “ for another man, and so will I also be for thee.”— Would such an address be unreasonable or cruel ? *Surely not*. Such an abandoned female might indeed find it as great an impossibility to become a new woman—to become a faithful, loving, and obedient wife—as to create herself out of nothing, or to raise herself from the dead. But surely every person must see, that such impossibility, arising from dissipation and depravity, could not possibly be any excuse—it could not possibly relax her obligations to duty and obedience.

I ask again ; Would it be unjust or cruel in a father to address his prodigal son thus : Leave off your courses of dissipation and prodigality. Become a new man.— Behave as a dutiful and obedient son, and you shall be heir of all my possessions ?—Would such requisitions be unjust or cruel ? *Surely not*. And yet the son might be such an abandoned dissipated character, that he could no more obey his father’s injunctions, than he could raise the dead or create a world. Why then may not God, our heavenly Father, address us, his prodigal and rebellious offspring in similar language ? Why may he not say unto us, “ Repent and turn yourselves from “ your transgressions ; so iniquity shall not be your “ ruin. Cast away from you all your transgressions, “ whereby ye have transgressed ; and make you a new “ heart, and a new spirit ; for why will ye die ?”— When enjoined to make a new heart and new spirit, all that is required is, to love the Lord our God with all

our heart, soul, strength and mind, and our neighbour as ourselves. Is it unreasonable, I ask, for God to require of us to love himself, and to love one another? Surely nothing can be more reasonable. It is true, I acknowledge, that in our present depraved state we can no more comply with those reasonable requisitions, than we could create ourselves out of nothing, or raise the dead. But such inability proves what?—It fully proves, that we are MONSTROUSLY DEPRAVED, DESPERATELY WICKED, AND QUITE INEXCUSABLE.

With regard to the unfaithful wife and prodigal son mentioned above, would any one say, that the husband, after making the gracious proposals previously stated, was obliged moreover to change his wife's depraved and dissipated mind?—that he was obliged to change her hatred and disaffection into love?—or that the father was obliged to eradicate his son's vitious habits and corrupt propensities, and to infuse into his mind filial piety and virtuous affections? Surely this would be highly unreasonable. But perhaps it may be said, the cases are not parallel. The husband was not able to change the dispositions of his wife, nor the father of his son, but God is able to change the dispositions of all his children. I grant it. But because he is *able*, is he therefore *bound* to do it? Surely not. He is *able* in a moment to eradicate every vestige of wickedness out of the minds both of men and devils, but he is not therefore *bound* to do it. He is neither bound to *prevent* men from sinning, nor, after they have sinned, is he under the smallest obligation to eradicate their depravity, and restore them again to a state of holiness and bliss. If

he *were* bound to do these things, the operation, as I stated before, would not be *grace*, but *debt*.

The learned Professor of Divinity in Trinity College, and Arminians in general, maintain, that God has *conditionally* bound himself to give a new heart, faith, repentance, and other graces. They allege, that he has engaged to give these things to all who sincerely seek them. He has promised, they tell us, to give his holy spirit to them that ask him.

In all this there is a complete fallacy. Arminians here are altogether mistaken. In the whole sacred volume there is not a single promise made to the prayers or endeavours of unregenerate men. In the prayers and endeavours of unregenerate men there is nothing of the nature of true virtue—nothing that is well pleasing in the sight of God. Their prayers and other endeavours cannot be acceptable, because they do not proceed from *faith*; for without faith it is impossible to please God—they cannot be acceptable, because they do not proceed from *love*. Nothing can be acceptable that proceeds from a mind filled with enmity. If we give all our goods to feed the poor, and have not charity, (*love*) it will profit us nothing. Finally, unregenerate men have no regard to the *divine glory*, and therefore their prayers and other endeavours are altogether unacceptable. Whether we eat, or drink, or whatever we do, all should be done to the glory of God.—Arminians talk absurdly when they talk of the *sincere* prayers and endeavours of unregenerate men.—In an unrenewed heart—in a heart filled with pride, enmity, and unbelief, there can be no *true*

sincerity—no *godly* sincerity. There may be a sincere desire to *avoid misery*, or a sincere desire to be *happy*. The Devil himself has this sincerity. But there is no sincere *love to God*—no sincere *love to his law*—no sincere *love to holiness*. In a word; an unregenerate man has no sincerity which is truly virtuous, and, on this account, well pleasing in the sight of God. God has not promised his spirit, as Arminians suppose, in answer to the prayers of unregenerate men. It is true he has promised his holy spirit to them that ask him: but how must they ask? Is it not in faith? And does not faith presuppose regeneration?—and does not regeneration presuppose a previous influence of the Holy Ghost?

When our Saviour says, Ask and ye shall receive, and assures us that every one that asks receives, &c. he only intends that species of asking, seeking, and knocking, which is accompanied with faith. (Mat. xxi. 22) “All things whatsoever ye shall ask in prayer, *believing*, ye shall receive.”—The Apostle James teaches the same doctrine. (James, i. 5, 6) “If any of you lack wisdom, let him ask of God—but let him ask in *faith* nothing wavering.” That the promises of the Gospel are not made to every species of asking, seeking, and knocking, is evident, not only from the above-cited texts, but the spirit of God positively declares, with regard to certain characters who are not believers, (Prov. i. 28) “Then shall they call, but I will not answer: they shall seek me early, but shall not find me.”—It is only the prayer of faith that God has pro-

mised to hear: and faith, the Apostle assures us, is “not of ourselves, it is the gift of God.”*

Dr. Graves fully admits, (P. 273,) that we cannot pray acceptably till God previously pour upon us a spirit of grace and supplication: and thus we are furnished with a striking example of that species of sophism, which logicians denominate “reasoning in a circle,” or “the circulating syllogism.” Ask Dr. Graves how we are to obtain faith; he will say, *By prayer*. Ask him again, How can we pray acceptably? he will reply, *By faith*. That is to say, acceptable prayer precedes faith, and yet faith precedes acceptable prayer! Such is the contradiction in which the Arminian system involves one of its most learned advocates!

It is therefore abundantly evident, that when a man believes and repents, God is the *first mover*. It is God that has made that man to differ from his unbelieving and impenitent neighbours. The Arminian says, No. The man himself was the first mover. By his earnest prayers he moved God to grant him faith and repentance. But, let me ask the Arminian, who poured upon him this

* Arminians endeavour to evade the force of this text by a grammatical criticism. They say, it cannot be *faith* that is the gift of God; for the relative *τουτο*, being in the neuter gender, cannot agree with *πιστις*, which is feminine. Now, if this criticism be admitted to be just, upon the very same principle, Arminians might contend, that in Phil. i. 28, salvation is not said to be of God; for *τουτο*, in the neuter gender can no more agree with the antecedent *σωτηριας* in the *one* case, than with *πιστειωσ* in the other. The truth is, that in these cases, and others that might be adduced, the neuter relatives do not refer immediately to the feminine nouns that precede them, but to the word *πραγμα*, understood.

spirit of grace and supplication ? who enabled him to pray so fervently ? Surely it was God. The Deity then was *still* the first mover, and still it was God that made him to differ. Dr. Graves maintains, that all the divine promises and dispensations are conditional. I grant, indeed, that certain privileges are promised on certain conditions ; but then I maintain, that, in all those who are saved, God himself works *those very conditions*.—Salvation is promised on the condition of faith ; but, in all who are saved, God himself works this condition.—Faith is the gift of God. Jesus Christ is both the author and finisher of faith. Unto you it is *given*, says the Apostle, not only to *believe*, but to suffer for his name. The conditions which are mentioned in Scripture, are conditions of connexion. There is a real and inviolable connexion between faith and salvation. It is the duty of all to believe, and all who believe shall be saved.—These propositions are both true—but it is equally true, that none will believe, but those whom God by his omnipotent grace persuades and enables to embrace Jesus Christ, freely offered to them in the Gospel. To all others the Redeemer may say, as he said to the unbelieving Jews, “ Ye will not come unto me that ye “ may have life.” No less unwilling are those who believe, till in the day of his power God *makes them willing*. The careful student of the sacred volume will easily perceive, that what God enjoins as a condition, and commands as a duty, he has elsewhere promised as a *privilege*. Wash ye, make ye clean, is a duty commanded ; but what is thus commanded is elsewhere promised. (Ez. xxxvi. 25) “ Then will I “ sprinkle clean water upon you, and ye shall be clean ;

“from all your filthiness, and from all your idols, will I cleanse you.” The conditional promises to all the heirs of glory are converted into absolute promises. For instance, “If ye are willing and obedient, ye shall eat the good of the land,” is a conditional promise, but it is turned into an absolute promise thus; “Thy people shall be willing in the day of thy power.” Arminians look only at *one* side of the subject, at the *conditions* of the promises; but they seem to forget that those very conditions God has promised effectually to work in the souls of all who shall be finally saved. Supposing, for a moment, the Arminian doctrine to be true, that all the promises are conditional, and that the conditions of the promises depend on the self-determining power of the will; then it is possible that *no promise should ever be fulfilled*. For example, “He that believes shall be saved,” is a conditional promise.—Now, if it depend on the free will of every man whether he believe or not—if every individual may reject the Gospel, then all may reject it, and none may be saved! According to this Arminian tenet, it is in the power of free will to frustrate the whole work of redemption. God so loved the world, that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life; but the free will of man may render all this love useless. Notwithstanding this love, all may perish and not one be saved. Jesus Christ loved his church and gave himself for her.

“He was betrayed, forsook, denied,

“Wept, languished, prayed, bled, thirsted, groaned and died;

“Hung, pierced and bare, insulted by the foe,

“All heaven in tears above, man unconcerned below!”



—But it is in the power of free will to render all that Jesus Christ has done and suffered quite vain and without effect. His love may have been exercised in vain—his blood may have been shed in vain, and the ransom, the price of our redemption, paid in vain! Dr. Graves tells us, that the Holy Spirit may be resisted, quenched, and grieved; upon his own principles, he might have added—that his mission, and all his gracious operations, may, by the free will of the creature, be rendered altogether vain and ineffectual.

“ Time flies, death urges, knells call, heaven invites,

“ Hell threatens: all exerts; in effort, all;

“ More than creation labours.”

—But all the exertions of Father, Son, and Holy Ghost—of prophets and apostles, pastors and teachers—of God, angels and men—all these mighty and combined exertions to save sinners, may ultimately prove utterly abortive: the perverse will of man may completely counteract and frustrate them all!—the old serpent may prevail over the seed of the woman—Michael and his angels may be completely foiled; whilst the devil and his angels enjoy an eternal triumph! All this may be done by Arminian free will! Free will must turn the balance; free will must decide, whether the dragon or the lamb shall be ultimately victorious! According to the Arminian system, and the plain language of an Arminian poet,

— “ God wills—Almighty man decrees,

“ *Man* is the maker of the almighty fates.”

By the omnipotent power of free will, the almighty power of God may be counteracted, and all the promises he has made relative to the success of his Son's undertaking, may fail of accomplishment! God, who

cannot lie, promised eternal life before the world began ; but Arminian free will can frustrate this promise !— God, who cannot lie, promised that Jesus Christ shall see his seed, and prolong his days, and that the pleasure of the Lord shall prosper in his hand ; but Arminian free will may determine, in opposition to all these promises—that the Redeemer shall never see one of his seed—one of the travel of his soul—that he shall never be satisfied, but for ever discontent—that the pleasure of the Lord shall never prosper in his hand—that he shall never obtain the heathen for his inheritance, nor the uttermost parts of the earth for his possession ! These promises, with regard to us, are all, I humbly conceive, *absolute* ; but free will can frustrate them all ! It depends on free will, according to the Arminian, whether any one of them shall ever be accomplished !— In vain do Arminians attempt to evade the force of the preceding reasoning, by saying, that God foreknew that free will would determine otherwise. The evasion will not do. It makes bad worse. The foreknowledge of contingent events involves a contradiction, as we shall afterwards see : and we all know that contradictions can solve no difficulties.

But were we to suffer such contradictions to pass ; and were we to admit that God foresees that some will believe, though at the same time they may *never* believe—*still the evasion would not do*. Were every iota to come to pass exactly as God had promised, still it was not *God* that fulfilled those promises. Were I to promise that Dr. Graves shall preach first Christmas-day in the Castle-chapel—and that the Lord Lieutenant shall be a hearer ; and were all this to come to pass as

I had promised ; surely nobody would say that I fulfilled the promise. The Doctor's preaching does not depend upon *my* will but upon his *own* will—the Lord Lieutenant's hearing does not depend upon *my* will but upon *his own*. Supposing, therefore, that the one should preach, and the other should hear, as I had promised, surely it requires no logic to prove, that it was not *I* who fulfilled the promise. Just so with regard to the promises made to the Redeemer—the fulfilment of them, according to Arminian principles, does not depend on the will of God, but on the free will of the creature. Supposing, therefore, that every iota that God promised to his Son should actually come to pass, still no person could say, that *God* had fulfilled those promises. On the Arminian hypothesis, it would be impossible for the Deity to fulfil *one* of them !

From the preceding reasoning, I hope it is evident—that when any believe, repent, and are saved, it is God who makes them to differ from those who continue in unbelief and impenitence—and if this be so, the doctrine of election and reprobation is established. If God makes a difference, he must have *determined* to make that difference. The Deity can do nothing without *determining* to do it. And as there cannot possibly be any new determinations in the divine mind, he must have determined to make that difference from *all eternity*. In other words ; from all eternity he must have chosen to salvation all those who shall be finally saved. *This is election*.—On the other hand, God does not work faith, repentance, &c. in the minds of all. He leaves some in their unbelief, impenitence, and wicked-

ness, on account of which he finally condemns them. Of course, he must have *determined* so to do—determined, *not in time*, for there are in the divine mind no new determinations, but from *all eternity*.—*This is reprobation*.—If it is just in God *now in time* to make such distinctions between one class of his rebel subjects and another, where was the injustice in decreeing *from eternity* to make those distinctions? On such principles, as well as on a multitude of express declarations of Scripture, some of which shall be afterwards quoted, I rest the doctrine of predestination.

SECTION III.

Election and Reprobation more formally defended ; and the attacks of the most eminent Anti-Calvinists repelled.

The decrees of election and reprobation are stigmatized by Arminians, Socinians and Arians, with the most opprobrious epithets. Dr. Bruce, Dr. Millar, Dr. Graves, and Bishop Mant, scarcely ever mention them without prefixing such epithets as the following—*arbitrary and irrespective, cruel and unrelenting, severe and terrific, gloomy and horrible!* These epithets are generally prefixed in couples, as if one of them would be too little to excite in the minds of men a suitable degree of *horror and disgust*.

As an abusive epithet, the adjective *arbitrary* is admirably adapted for exciting an odium. It conveys the

idea of something *capricious* and *tyrannical*. If, however, there is nothing capricious or tyrannical in *divine providence*, neither can there be any thing of a capricious or tyrannical nature in the *divine decrees*; for the latter are an exact copy or counterpart of the former. The decrees of God, being the dictates of infinite wisdom, and being infinitely opposed to every thing capricious or tyrannical, are designated, in Scripture—"THE COUNSEL OF HIS WILL."

The epithet *irrespective* is also well calculated to excite an odium against the doctrine of divine decrees.—In a qualified sense it may indeed be admitted, as applied to election. We have no objection to the term, if it is only meant to convey the idea, that election was not founded on foreseen faith, or good works, or any other virtuous qualification or disposition of its object. In this sense we fully admit that election is *irrespective*. The Arminian doctrine, that election was founded on foreseen faith and good works, has its foundation neither in Scripture, nor in reason, nor yet in the standards of the Church of England. It has no foundation in Scripture. Election, in Scripture, is described as an election of *grace*, and if it be of grace, it is no more of works. In Scripture we read, not that those who were *foreseen to believe* were ordained to eternal life, but that as many were ordained to eternal life believed.

Dr. B. boasts of the simplicity of his system, and wishes his hearers to believe, that, in the support of it, there is no necessity for a deviation from the received version. The reverse, however, is the fact. New translations and verbal criticisms are constantly necessary. Acts, xiii, 48, affords a striking example. Our

translation, "As many as were ordained to eternal life
 "believed," is so clear a proof of predestination, that,
 in order to subvert it, all the powers of verbal criticism
 have been roused to action. Socinians, Arminians, and
 Arians, all attack our version. As the case is despe-
 rate, the opposition is determined. When the assail-
 ants fail in argument, they increase in confidence, and,
 by pouring contempt on their Calvinistic opponents,
 they vainly hope to drive them off the field. Dr. Adam
 Clarke represents the text as *pitifully* misunderstood by
 the Calvinists, and the Bishop of Down and Connor
 quotes with approbation Pyle and Grotius, who pro-
 nounce those *blind* who cannot see the propriety of
 their new version. Dr. A. Clarke very properly ob-
 serves, that we should be careful to examine *what* a
 word means, before we attempt to fix its meaning. He
 then proceeds thus: "Whatever τεταγμενοι may mean,
 "which is the word we translate *ordained*, it is neither
 "προτεταγμενοι nor προορισμενοι, which the Apostle uses,
 "but τεταγμενοι, which includes no idea of preordina-
 "tion or predestination of any kind." What! Has
 the Doctor forgotten his favourite maxim, that with the
 Deity past knowledge and present knowledge are the
 same?—Or does he need to be told, that with God to
destine and to *predestinate*, to *ordain* and to *preor-*
dain, are all one? The Doctor's criticism, made with
 so much pomp, depends upon the absurd hypothesis, that
 there are in the divine mind *new* thoughts, purposes,
 and determinations! Grant that any were *ordained* to
 eternal life, and—unless there be in the divine mind
 variableness and shadow of turning—the conclusion in-
 evitably follows, that they were *pre-ordained*. The

word translated ordained our opponents render *disposed*, *well disposed*, or *possessed of good dispositions*. On this translation I would make the following remarks :

1. It substitutes a *far-fetched* meaning (if any meaning at all) for an *ordinary* one. Whether is that system more likely to be true, which takes words in their *common acceptation*, or that which constantly needs the aid of *far-fetched meanings* ?

2. I do not conceive that it has ever been satisfactorily proved, that the word has *any such meaning* as that assigned to it by our opponents. The instances adduced by Whitby, to prove that the word signifies persons internally disposed, and not outwardly ordained—though relied on with great confidence by the Lord Bishop of Down and Connor, and other Anti-Calvinistic writers—appear to me altogether unsatisfactory. If I am not much mistaken, they completely fail in establishing the point. In affixing to a word a meaning which has not been generally received, and which is disputed, it is necessary to quote instances which cannot be explained on the principle of any of its ordinary significations. I lay down this as a canon, which I flatter myself no candid critic will controvert. On the principle of this canon, I proceed to examine Whitby's instances. His first is, " Acts, xx. 13, St. Paul went on foot to Assos " *ἔτα γὰρ ἡ διατεταγμένος*, for so he was disposed to do." Now, I appeal to every candid critic, if the Doctor's translation be not quite *gratuitous*, and if the words would not be more naturally translated thus—for so he was appointed according to mutual arrangement. The preposition *δια* shows that an arrangement had been made *between* Paul and the ship's company.

The Doctor's second instance is Ecclus. x. 1, *ηγεμονικον* *ουνετον* *τεταγμενη* *εσται*, "The government of the wise man will be well ordered or disposed." But this refers not to the *internal dispositions of the mind*, but to the *external administration of government*. It is, therefore, totally inapplicable.

His third instance is Philo's address to Cain, "Thou needest not fear being killed by them who are *οι* *ση* *τεταγμενοι* *συμαχια*, "ranked on thy side," *i. e.* of the same dispositions and affections." Now, to say that this Greek phrase is designed to express the internal dispositions, and not the external hostilities of the enemies of the church, is nothing but a mere begging of the question.

His fourth instance is the words of Philo respecting "those children, who, having had vicious parents, have themselves proved virtuous." He says that they are *αμεινω* *τεταγμενοι* *ταξει*, "placed in a better rank." And, speaking of Esau and Jacob, he represents Esau as fierce, subject to anger and other passions, and governed by his brutish part; but Jacob as a lover of virtue and truth, and so *εν* *τη* *βελτιονι* *τεταγμενον* *ταξει*, "placed in a better rank of men, or one of a better temper and disposition." Jacob was placed in a better rank; but who placed him? was it *God* or *himself*? The children mentioned above were placed in a better rank, but who placed them? was it *God* or *themselves*? To say that either Jacob or those children wrought in themselves good dispositions, and by this means placed themselves in a better rank, is a barefaced begging of the question, and contrary to the whole tenor of Revelation. (Rom. ix. 11-13) " (For the children being not yet born, neither

“ having done any good or evil, that the purpose
 “ of God according to election might stand, not of
 “ works, but of him that calleth ;) It was said unto her,
 “ The elder shall serve the younger. As it is written,
 “ Jacob have I loved, but Esau have I hated.”

His fifth instance is still less to the purpose. Samuel was τεταγμένος θεῷ, “ one well disposed towards God.” This I regard as a complete mistranslation—θεῷ is the dative of the agent. The clause should be translated, “ *Samuel was ordained, appointed, or placed BY God*” (according as the context may require). The rule of syntax which warrants this translation is the following : Agens aliquando effertur in dativo ; sic, τι πεπρακται τοις αλλοις ; Quid ab aliis factum est ?

Whitby's last instance would induce one to think, that he had abandoned the meaning for which he was contending, and had completely come over to the Calvinistic camp. It is the words of Epictetus, απο θεου τεταγμενος εις ταυτην την ταξιν, being by God placed in that rank. The person here is represented as placed in a rank, not by his own inclinations or dispositions, but *by God*, or in other words, *by divine ordination and appointment*—God exciting him, as Simplicius interprets.—Now, surely this instance, so far from overturning, completely establishes, the received version. On the whole, we deny that the word τεταγμενοι has—in any one of those instances—the meaning which our opponents attempt to impose upon it. The most learned lexicographers and philologists acknowledge *no such meaning*. Schleusner does not recognize it—his translation of the text is, “ Quot quot destinati erant a Deo “ felicitati Christianorum æternæ.”—And the learned

Morus, though a decided Anticalvinist, translates it thus: "Atque eam (doctrinam) amplexi sunt fide quicunque felicitati æternæ destinati erant." Whether Dr. A. Clarke's charge of prejudice do not recoil upon himself, and on Anti-Calvinists in general, the learned reader is now left to judge. Should criticism fail, the Lord Bishop of Down and Connor imagines he can make his escape, by alleging that God ordained to eternal life the persons mentioned, on the foresight of their good dispositions—but the evasion will not do.—From the beginning of Genesis to the end of Revelation—from the creation of the world down to the present day, his Lordship will not find one single person possessed of good dispositions till implanted by the Almighty. In Scripture we read, not that those who were foreseen to be holy, or possessed of good dispositions, were chosen in Christ before the foundation of the world, but that "we were chosen in him before the foundation of the world, *that we might be holy.*"—Holiness and good dispositions are represented, not as the causes or foundation, but as the fruits and effects of election. What our Saviour said to his Disciples in the days of his flesh, is equally applicable to believers in every age, "Ye have not chosen me, but I have chosen you, and ordained you, that you should bring forth much fruit." As we love God because he first loved us, so we choose him because he first chose us.—(Psal. lxxv. 4) "Blessed is the man whom thou choosest, and causest to approach unto thee."

2. That election is founded on foreseen faith and good works, is contrary, not only to Scripture, but also to reason. On Arminian principles, it involves a con-

tradiction. Arminians allege, that it depends on the free will of the creature whether any believe or do good works. According to them, it is possible that *all* may remain unbelievers and wicked. Now, if the Deity foresee that some will believe and do good works, and yet these persons may *never* believe nor do good works—it follows, that what God foresees as *future* may nevertheless *not be future*—and what he foresees will come to pass may nevertheless *not come to pass*—it follows, that God may be mistaken and disappointed!—that he foresees and does *not* foresee at the same time! I conclude therefore—and I think I do it on the incontrovertible principles of mathematical demonstration—I conclude, that election could not possibly be founded on foreseen faith and good works, because faith and good works, on Arminian principles, could not *possibly* be foreseen.

3. As the doctrine of election founded on foreseen faith and good works is both unscriptural and unreasonable, so it has no foundation in the Articles and Homilies of the Church of England. Bishop Mant, and Doctors Millar and Graves, wish us to believe, that the Thirty-nine Articles are Arminian—and that the clergy of the Church of England were Arminian at the time the Articles were framed : but they labour in vain.—The following extracts from the letters of Dr. Millar, of New York, abundantly prove the vanity of the attempt. “ Calvin was not only respectfully consulted by
“ the English Reformers ; but he had also much influence among them. That great deference was paid to
“ his judgment, will appear from this fact, that on the
“ first appearance of the English Liturgy, it prescribed

“ praying for the dead, chrism, extreme unction, and
 “ other Popish superstitions. These Calvin, in a letter
 “ to the Protector, very frankly and decidedly blamed.
 “ The consequence of which was, that all these offensive
 “ things were left out, agreeably to his advice. Dr.
 “ Heylin himself declares, that these alterations were
 “ made in compliance with Calvin’s wishes.—“ The
 “ first Liturgy,” says he, “ was discontinued, and the
 “ second superinduced upon it, to give satisfaction un-
 “ to Calvin’s cavils, the curiosities of some, and the
 “ mistakes of others, his friends and followers.” And Dr.
 “ Nichols gives us the same information. “ Four years
 “ afterwards,” says he, “ the book of Common Prayer
 “ underwent another review ; wherein some ceremonies
 “ and usages were laid aside, and some new prayers
 “ added, at the instance of Mr. Calvin of Geneva,
 “ and Bucer, a foreign Divine who was invited to be a
 “ Professor at Cambridge.” Nor was the authority of
 “ Calvin without its influence, in drawing up the Ar-
 “ ticles of the Church of England. It is commonly
 “ said by our Episcopal brethren, that those Articles are
 “ anti-Calvinistic, and that especially on the doctrine of
 “ Predestination, as exhibited in the seventeenth Ar-
 “ ticle, the Reformers hold, and meant to express, a
 “ different opinion from those of Calvin. Now, it hap-
 “ pens, that this Article itself bears the most un-
 “ questionable internal evidence of the contrary.—
 “ The qualifying clause toward the end of it, which
 “ has been quoted as decisive proof that the framers re-
 “ jected Calvinism, is nearly quoted from Calvin’s In-
 “ stitutes ; and the latter part of it is a literal transla-
 “ tion of that Reformer’s caution against the abuse of

" this doctrine. For evidence of the former, see his
 " Institutes (iii. 2, 4, 5) compared with the article.—
 " For proof of the latter, read the following—" *Proinde*
 " *in rebus agendis, ea est nobis perspicenda Dei volun-*
 " *tas quam verbo suo declarat.*" *Instit.* i. 17, 5.—
 " Furthermore, in our doings, that will of God is to
 " be followed, which we have expressly declared to us
 " in the word of God." Art. 17th.—The Thirty-nine
 " Articles of the Church of England are undoubtedly
 " Calvinistic. This is proved, not only by the bare in-
 " spection of the articles themselves, but also by the
 " known sentiments of those who formed them ; and
 " by the decisive interpretation of some of the ablest
 " Bishops and other Divines that ever adorned that
 " Church. The same convocation which drew up the
 " Thirty-nine Articles, reviewed, corrected, formally
 " approved, and ordered to be published, as it now
 " stands, the celebrated Catechism of Dr. Newel.—
 " This Catechism is acknowledged, by the worst ene-
 " mies of Calvin, to be decidedly Calvinistic. It is
 " acknowledged to be so by Bishop Cleaver, who, a
 " few years ago, gave a new edition of it. And yet the
 " Convocation, which embraced all the principal Digni-
 " taries of the Church, publicly recommended it, " as
 " a standing summary of the doctrines professed in
 " that Church ;" and, many years after, it was held in
 " such high esteem by Archbishops Whitgift and Park-
 " er, and other contemporary Prelates, that even Mi-
 " nisters were enjoined to study it, that they might
 " learn true divinity from it.* The illustrious re-

* *Strype's Annals*, 313—316.—*Life of Parker*, 122, 301.

“ former, and martyr, Bradford, a short time before he
 “ suffered, wrote and published a decidedly Calvinistic
 “ work on election and predestination, which he sent to
 “ Archbishop Cranmer, and to Bishops Ridley and
 “ Latimer, who all gave it their approbation ; after
 “ which it received the approbation of the rest of the
 “ eminent Ministers in and about London.”*

“ The famous Lambeth Articles, formed in the reign
 “ of Queen Elizabeth, are acknowledged by all who ever
 “ read them, to be among the most strongly Calvinisti-
 “ cal compositions that ever were penned. Yet these
 “ Articles were drawn up and signed by Archbishop
 “ Whitgift, that very Prelate of whose character and
 “ principles Dr. Hobart frequently speaks in the most
 “ exalted terms, and whom he holds up to view as one
 “ of the most illustrious Divines and fathers of the
 “ Church of England. The Archbishop was assisted
 “ in this service by the Bishops of London and Bangor,
 “ and by some others. After receiving the public ap-
 “ probation of these Dignitaries, the Articles were sent
 “ to the Archbishop of York and the Bishop of Roches-
 “ ter, who also subscribed them. Thus ratified, Arch-
 “ bishop Whitgift sent them to the University of Cam-
 “ bridge, with a letter, in which he declared, “ That
 “ these articles were not to be considered as laws and
 “ decrees, but as propositions, which he and his bre-
 “ thren were persuaded were true, and corresponding
 “ with the doctrine professed in the Church of England,

* Strype's Memorials of Cranmer, P. 350. The editors of the Christian Observer attest that they have seen Bradford's Treatise, and that it is unquestionably Calvinistic.

“ and established by the laws of the land.* Nor is this all :
 “ It having been suggested by some, that the Archbishop
 “ agreed to these Articles, rather for the sake of peace,
 “ than because he believed them ; Strype, his episcopal
 “ biographer, repels the charge with indignation ; declar-
 “ ing that such an insinuation is as false as it is mean and
 “ disparaging to the Primate.† We have seen also in a
 “ foregoing part of this letter, by the confession of Heylin
 “ himself, an implacable enemy of Calvin, that the great
 “ body of the Bishops and other clergy of the Church
 “ of England, were doctrinal Calvinists, for more than
 “ half a century after the articles were formed. And
 “ we have found a modern Episcopal clergyman assert-
 “ ing, on undeniable evidence, that “ Calvin’s Institu-
 “ tions were read and studied in both the Universities
 “ by every student in divinity, for a considerable portion
 “ of a century ; nay, that by a Convocation held at
 “ Oxford, that book was recommended to the general
 “ study of the nation.’ All the Delegates from the
 “ Church of England to the Synod of Dort, among
 “ whom were Bishop Carleton, Bishop Hall, and Bishop
 “ Devenant, formally subscribed to the five Calvinistic
 “ Articles drawn up and adopted by that venerable
 “ Synod. On their return home, they were attacked
 “ by a certain writer, and charged with having depart-
 “ ed from the public standard of their own Church.—
 “ Against this attack they thought proper to defend
 “ themselves, and accordingly wrote a Joint Attesta-

* Strype’s Life of Whitgift, P. 461—863.

† Ibid, P. 462.

tion, which contains the following passage: "Whatsoever there was assented unto and subscribed by us, concerning the Five Articles, either in the joint synodical judgment, or in our particular collegiate suffrage, is not only warrantable by the Holy Scriptures, but also conformable to the received doctrine of our said venerable mother; which we are ready to maintain and justify against all gainsayers.* Again, Bishop Hall, in a work of his own, addressing some who had charged him, and other Bishops of his day, with entertaining Arminian sentiments, as to the doctrine of election, thus indignantly replies to the charge—"You add, Election upon faith foreseen." "What! nothing but gross untruths? Is this the doctrine of the Bishops of England? Have they not strongly confuted it, in *Papists* and *Arminians*? Have they not *cried it down to the lowest pit of Hell?*"

Such are the arguments by which Dr. Millar, of New-York, has proved, that the Thirty-nine Articles of the Church of England are Calvinistic, and that the great body of the clergy were Calvinists at the time those articles were framed. That the evidence is decisive, I humbly presume, no candid reader will venture to deny. Divines of the Establishment may preach, if they please, the doctrine of election founded on foreseen faith, love, and good works; but let them not charge with that doctrine, either the Thirty-nine Articles, or their *reforming forefathers*. That very doc-

* See their Joint Attestation

trine which these modern Divines are now crying up to the starry heavens, the English Divines, the fathers of the Reformation—if we believe Bishop Hall—"cried down to the lowest pit of hell!"

Having endeavoured to prove, and I hope with success, that the doctrine of election, founded on foreseen faith and good works, has its foundation, neither in Scripture, reason, nor the Thirty-nine Articles, I would now proceed to observe—that when our opponents characterise election as *irrespective*, if all they mean is, *that election was not founded on any foreseen virtuous qualification of its object*, we have no objection to the application of the epithet. We believe, however, that in the decree of election men were chosen, not only to eternal life, but also to faith, holiness, and all those means which lead to that end. If, in any sense inconsistent with this, our opponents denominate election *irrespective*, we spurn the epithet as inapplicable and unjust.

The great popular outcry against predestination is—that it supersedes the use of means, and is quite inimical to holiness and good works. I regret to find learned Divines reiterating this stale objection, after it has been answered a thousand times. Dr. B. (P. 172) writes thus :

"It (predestination) contradicts every exhortation to holiness and faith, every dissuasive from sin and infidelity, every conditional promise of everlasting life, and every warning against endless perdition, that we find in his (Christ's) discourses. In fact, if it were true, the mediation, mission, death, and intercession of Christ, would be absolutely nugatory and

“ineffectual ; since they could neither improve the condition or prospects of the elect few, nor redeem the reprobate from that fate to which they are destined by the eternal and irreversible decree of the Almighty.”

Powerful reasoning indeed ! The purport of it is this : “ God decreed to bring the elect to the enjoyment of eternal life, by means of exhortations, warnings, and promises ; and therefore these exhortations, warnings, and promises, are absolutely nugatory and ineffectual ! God determined to save the elect by the mediation, mission, death, and resurrection of Christ ; and therefore the mediation, mission, death, and resurrection of Christ, are absolutely nugatory and ineffectual ! God determined to punish the reprobate for their sin and infidelity ; and therefore every dissuasive from sin and infidelity, and every warning against endless perdition, are absolutely nugatory and ineffectual ! ” Admirable logic !—Bishop Mant, in his Bampton Lectures (P. 146), urges the same objection—quoting Bishop Sherlock, he writes thus :

“ If I be elected, no sins can possibly bereave me of the kingdom of heaven : if reprobated, no good deeds can advance me to it.” Such was the language of a German potentate in former times, when his friends admonished him of his vicious conversation and dangerous state. “ An objection,” remarks Heylin, “ not more old than common : but such, I must confess, to which I never found a satisfactory answer from the pen of Supralapsarian, or Sublapsarian, within the small compass of my reading.”

So, it appears, that this old and common objection

is, in the estimation of these learned writers, unanswerable. At least, *they* have never met with any satisfactory answer. Now, I do not promise to give a *satisfactory* answer; for some minds are not easily satisfied; but, with great ease, I can give an answer which *ought* to satisfy. It is this. *The objection separates what God has joined.* Election and holiness are inseparably connected in the same decree. We are “chosen to salvation through sanctification of the Spirit and belief of the truth.” But the Arminian objection runs thus: “If I be chosen to salvation through sanctification of the Spirit, I shall be saved whether I be sanctified or not—if I be chosen to salvation through belief of the truth, I shall be saved whether I believe or not —if God from all eternity decreed to save me from my sins, I shall be saved whether I continue in my sins or not!”—Such is the logic of Arminians, by which they hope to overturn the Calvinistic doctrine of election! Dr. Bruce, and the learned Bishops Sherlock and Mant, might have carried their objection farther, and reasoned thus: “If God determined to save the Apostle Paul by means of a ship, there was no *need* of a ship! If God determined to save the Apostle by the instrumentality of sailors, there was no *need* of sailors!”—When the Apostle Paul declared, “Except these abide in the ship ye cannot be saved,” had Dr. B. and the learned Bishops been present, they would have immediately exclaimed, “What! not saved! If God has determined to save you, ye shall be saved whether the sailors abide in the ship or not! God has determined to save you by the medium of a ship, and by the instrumentality of sailors, and therefore the ship and

“the sailors are *quite nugatory and ineffectual!*” So much for that old and common objection, which Dr. B. relies on with so much confidence, and which the learned and talented Bishops, Sherlock and Mant, consider as altogether unanswerable.

In the divine decrees, means and ends, like links in a chain, are inseparably connected. Now, is it not evident, that the closer the connexion between means and ends, the greater the encouragement to use means. The links of a chain being inseparably connected, when we pull one link, we are quite confident the whole chain will follow. Were the links detached, we would not have the same confidence or encouragement. Such a connexion between means and ends encourages Calvinists to activity and diligence—to avoid all sin, and to practise every virtue. They are encouraged to “abound in the work of the Lord, for as much as they know, that their labour shall not be in vain in the Lord.”—The Apostle Paul, in spiritual as well as in temporal matters, acted on those consistent principles. He had made his calling and election sure. He was assured that God would preserve him to his heavenly kingdom. But this assurance did not supersede the use of means. He kept under his body, and brought it into subjection, lest, whilst he preached the Gospel to others, he himself should be a castaway. From this and similar texts, Dr. Graves and other Arminians infer, that believers may possibly fall from a state of grace. The inference, however, is completely illegitimate. With equal propriety they might infer from the declaration of the Apostle, “Except these abide in the ship, ye cannot be saved,” that it was possible for Paul never to reach

Rome, notwithstanding the divine assurance to the contrary. Such propositions shew the connexion between means and ends, but do not at all prove the possibility, that either the means should not be employed, or the ends not accomplished. Our Saviour says, speaking of the Father, “ I know him ; and if I should say I know “ him not, I would be a liar like unto you.” Would any Arminian, from this hypothetical proposition, infer, that it was possible for Jesus Christ, either to deny the Father, or to be a liar ? Why then do they infer, from similar propositions, that it is possible for believers to fall away from a state of grace, or the divine decrees to fail of accomplishment ?

Having endeavoured to shew in what sense election is irrespective ; and having endeavoured to prove, that it is not unfavourable to good works, nor inconsistent with the means of grace and salvation ; I now proceed to animadvert on the epithets, *arbitrary and irrespective, as applied to reprobation*. In what sense our opponents apply those epithets, will be best understood by a quotation or two. Dr. Graves, (Predestination, P. 116), writes thus : “ So unboundedly merciful, so “ unspeakably encouraging, is the genuine doctrine of “ the Gospel of Peace : how totally repugnant to a “ scheme which represents, that all who are not in the “ number of the elect are passed over, rejected, or re- “ probated by God, who has by an eternal unalterable “ decree, preordained them, before they were born, to “ certain and everlasting death ; for which God himself “ prepares them, to which they are devoted, not be- “ cause he foresees their unworthiness, but solely be- “ cause he wills it, and which from the very hour of

“ their birth he hath foreordained them not to escape,
 “ and hath precluded them from the means of escaping.”
 Bad as this quotation is, it is not so bad as that portion of
 the Bampton Lectures from which it is extracted. The
 Bishop’s representation of Calvinism was too terrific for
 the learned Professor. Shuddering at the picture, he
 broke off the quotation before he came to the end of the
 description. It runs thus: (Bampton Lectures, P.
 129) “ It is the Calvinistic doctrine, that all those,
 “ who are not in the number of the elect, are passed
 “ over, rejected, or reprobated by God; who has by an
 “ eternal unalterable decree preordained, predestinated
 “ and doomed them, before they were born, to certain
 “ and everlasting death, ruin, perdition and damnation;
 “ for which he himself fits and prepares them, to which
 “ they are devoted, not because he foresees their un-
 “ worthiness, but solely because he wills it; and which
 “ from the very hour of their birth, he hath made it
 “ impossible for them to escape, and hath precluded
 “ and repels them from the means of escaping.” An-
 other sample of his Lordship’s mode of representing
 Calvinism we find in P. 252: “ The Calvinist teaches,
 “ that God elected a few individuals to salvation, and
 “ that Christ died to make atonement for their sins
 “ alone, to the exclusion of the great mass of mankind;
 “ that the salvation of these elect depends solely upon
 “ certain absolute and irrespective decrees of God, and
 “ is effected solely by the grace of God, so that no
 “ conditions are required to be fulfilled, no co-operation
 “ to be given on their parts, but that, however great
 “ and numerous may be their sins, they are eternally
 “ sure of salvation: and that the great bulk of mankind

“ are eternally doomed to perdition, no reference what-
 “ ever being made to any faults of theirs ; no possibility
 “ whatever being allowed them of escaping their doom ;
 “ the sole cause of which is the pleasure, and the sole
 “ object of it the glory, of God.”

As an appendix to such a description, why did not his Lordship add, “ From such Calvinism—such *hor-
 “ rible* Calvinism—such *monstrous* Calvinism—Good
 “ Lord deliver us.” Had the good Bishop added this prayer, I am perfectly convinced, that not only all the Socinians, Arminians, and Arians in the world, but that all the Calvinists on the face of the globe, would have echoed in one universal response—AMEN ! AMEN !

I can assure the learned Bishop, that Calvinists regard with unutterable contempt, and unqualified detestation, the doctrine contained in the preceding quotations.—They believe no such doctrines ; they teach no such doctrines ; they abhor all such doctrines. I regret much, that talents so respectable as those of his Lordship, should be exhausted in beating the air—in refuting doctrines which nobody holds—in charging upon Calvinists doctrines the very reverse of those which they believe—doctrines which they hold in the utmost contempt and abhorrence. What then do Calvinists believe ? I answer negatively, They do not hold themselves bound to believe every thing that *Calvin* taught, that *Austin* taught, that *Zanchy* taught, or that *any one of our reformers* taught. Much less do they hold themselves bound to believe every foolish thing said by Calvinists for three hundred years past ! To collect those foolish sayings—to add

some things which they *never* said—to combine all these into a system—and to call that system Calvinism—is neither *candid*, *generous*, nor *just*. It is an *insult* offered to the Calvinistic system. For such disingenuous conduct there is *no apology*. Even the *mitre of a Bishop* should not screen him from censure. Every person knows, or at least might know, what Calvinism is. It is the doctrines contained in the Westminster Confession of Faith and Thirty-nine Articles of the Church of England—doctrines as different from Bishop Mant's Calvinism, as light is from darkness.—Were any writer to profess to give an account of the doctrines of the Church of England, and instead of exhibiting those doctrines as they are stated in the Thirty-nine Articles, should rake together the most foolish things written by the members of that Church for 300 years past—adding some things which they never wrote,—and then denominate such a compound of folly and nonsense, “*The doctrines of the Church of England*”—in what point of light would such a writer be viewed by Bishop Mant and his learned coadjutors? What terms could be found in the English language sufficiently strong to characterise such a work?—To the learned Bishop, and his Arminian colleagues, I would only say, “Whatsoever ye would that Calvinists should “do unto you, do ye even the same unto them; for this “is the law and the prophets.”

What Calvinist ever taught, that God elected to salvation only a “*few individuals?*” No Calvinist ever taught so. All Calvinists believe, that the elect are so far from being only a few individuals, that they are *ten thousand times ten thousand, and thousands of*

thousands—that they are “a number which no man can number.” It is *no tenet of Calvinism*—though Bishop Mant, Dr. Graves, Dr. Millar, and Dr. Bruce, are constantly representing it as a Calvinistic tenet—*It is no tenet of Calvinism*, that the number of the elect is smaller than that of the reprobate. Many Calvinists believe the very reverse. Our Westminster Divines wisely abstain from giving any opinion on the subject. With regard to the *number*, or *proportion*, of those who will be finally saved, we have no controversy with any, except with those who maintain a universal restoration. From the very nature of the case, all rational controversy is excluded. “Secret things belong to the Lord our God.” Socinians, Arminians, Arians, and Calvinists are all equally ignorant, and must remain so, till the judgment of the great day. Our opponents may therefore save themselves the trouble of any reference to the number of the elect; for on this subject we profess ourselves totally ignorant. Should any ask me, “Are there few that be saved?” I can only answer in the words of our Saviour, “Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, but shall not be able.”

Is the Bishop’s statement true, that, on Calvinistic principles, the elect do not co-operate with God in the work of their own salvation? *It is not*. Calvinists believe, that the elect, though *passive* in regeneration,*

* Calvinists maintain, that, even before regeneration, it is the duty of all to attend all the ordinances of divine institution, and to use all the means of grace which God has appointed—and that it is to those who attend such ordinances, and use such means, that he usually communicates his saving grace.

are active in sanctification: they are “*workers together with God*,” “*and work out their salvation with fear and trembling*.” They ask, they seek, they knock—they run, they strive, they fight—they give all diligence to make their calling and election sure—they “*press into the kingdom of God*,” and take “*the kingdom of heaven by force*.”

Is the Bishop’s representation true—that the elect, on Calvinistic principles, however great and numerous their sins, are eternally sure of their salvation?—*It is not*.—The elect can have no assurance of their salvation till after their conversion.—And after conversion, many of them have no assurance during life. And even in those who enjoy that privilege, it is often by sin interrupted and lost. Such is the doctrine of the Westminster Confession (Chap. 18, sect. 3, 4)—such is the doctrine of the Larger Catechism (Quest. 81)—such is the doctrine of Calvinists in general—a doctrine very different, indeed, from that with which they are unjustly accused by his Lordship.

Is the statement of Bishop Mant true—that, upon Calvinistic principles, God has preordained, predestinated and doomed the reprobate to everlasting death, ruin, perdition, and damnation, without any reference to their fault?—*It is not*.—It is as far remote from truth as light is from darkness. This will appear by comparing it, or rather *contrasting* it, with the genuine Calvinistic doctrine, as it is distinctly stated by the Westminster Divines. In their Confession (Chap. iii. sec. 7) they affirm—that God has ordained the reprobate to dishonour and wrath *for their sin, to the praise of his glorious JUSTICE*.—In their Larger Catechism

(Quest. 13) they assert—that God has passed by the reprobate, and “foreordained them to dishonour and “wrath, to be for their sin inflicted to the praise of “the glory of his JUSTICE.” The blasphemous doctrine charged upon the Calvinists by Bishop Mant, is—that the will and pleasure of God, and not men’s sins, are the cause of their damnation. Their *own* doctrine is the *very reverse*—that *no decrees of God*, but men’s *own sins*, are the *sole* cause of their condemnation.—God’s treatment of the reprobate is entirely *judicial*—it proceeds upon principles of *strict justice*. Upon what ground will he pronounce the doom of the wicked at the judgment of the great day? Upon the very same ground did he determine from all eternity so to doom them. If there will be no injustice or cruelty in *dooming* the wicked to eternal misery for their sins, there could not possibly be any injustice or cruelty in *decreeing* so to doom them. Dr. Graves argues against predestination from the justice and mercy of God; but if God is not unjust or unmerciful in consigning men to eternal separation from his presence, he was not unjust nor unmerciful in *decreeing* thus to consign them. If there is no cruelty nor injustice in *doing* a thing, there can be no cruelty nor injustice in *decreeing* to do it.—Whatever God does, he decrees or determines to do: and, as there are no new determinations in the divine mind, he decrees nothing in *time*, which he did not decree from *all eternity*. These are the dictates of common sense, as well as of divine revelation. Let not, therefore, Dr. Millar, nor Dr. Graves, nor Dr. Bruce, nor the Lord Bishop of Down and Connor—let no Arminian, Socinian, nor Arian, stigmatize the

decree of reprobation as *irrespective*. It was no more irrespective, than the condemnation of the wicked will be at the judgment of the great day. The one is the exact counterpart of the other.

Bishop Mant represents Calvinists as maintaining that *no possibility whatever* is allowed the reprobate of escaping their doom. Is this representation true?—*It is not.*—No *natural* impossibility stands in the way of the salvation of the reprobate. No impossibility stands in their way, but that which aggravates their guilt; I mean that moral impossibility, which arises from their own *hatred* and *enmity*. None will ever be able to say, “I was willing to accept of Jesus as a Saviour, and to walk in his commandments and ordinances blameless; but the decree of reprobation prevented me.”

The heaviest part of the charge of Dr. Graves and Bishop Mant is—that, according to the Calvinistic system, *God prepares* the reprobate for damnation. Is this charge just?—*It is not.*—Calvinists maintain, that God prepares the *elect* for happiness; but, that the reprobate, by their sins, prepare *themselves* for misery. (Rom. ix. 22, 23,) “What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.” In this remarkable passage it is asserted, that God *prepares* the vessels of mercy for glory; but it is not said, that God *fits* or *prepares* the vessels of wrath for destruction. It is said, indeed, that they are *fitted*; but it is not said that *God*

fits them. They are fitted not by *God*; but by *their own sins*.*

It may be objected, however, that these very sins were foreordained, and could not be avoided.—Answer. The origin of evil is the most abstruse and difficult subject to which the human mind has ever been directed. That God is not the author of sin, Calvinists as well as Arminians and others strenuously maintain.—The contrary imputation they repel with abhorrence.—They maintain that all good comes from God, and that all evil comes from the creature. This, however, they do not consider inconsistent with the doctrine—“That God has foreordained whatever comes to pass”—sinful actions not excepted. The decree that sin should, by divine permission, have a place among the works of God, does not make God the author of sin; for sin’s introduction is not to be ascribed to any *positive in-*

* In a long continued strain of invective the Lord Bishop of Down and Connor pours contempt on the Calvinistic system, by representing it as inconsistent with *mildness and clemency*. For this purpose he plunges into politics, and charges the Scotch Covenanters with selling their king, and the English Calvinists with beheading him. Now, were his Lordship able to prove that the Scotch Covenanters sold king Charles I—which I am convinced he will never be able to do—and that he was afterwards beheaded by the English Calvinists—which we do not deny—what follows? Does it follow, that the Calvinists of that age were more *ferocious*, than Arminians under the subsequent reigns of Charles II and James VII? Does his Lordship mean to tell us now, in the nineteenth century, that there was more cruelty in beheading an *arbitrary tyrannical despot*, who, in violation of the British constitution, was trampling under his feet the liberties of his subjects, than in *deluging with the best blood of her citizens a whole nation for twenty-eight years*? Surely his Lordship’s prudence had completely forsaken him, when he adverted at all to the transactions of those times.

fluence of the Deity. That God permits sin, all must acknowledge ; for if he did not permit it, it could not exist. Now, if he permits it, he must *will* to permit it ; he must *decree* to permit it. God can do nothing without a previous act of his own will, or, in other words, without a previous decree. That God decreed to permit sin, is a position which admits of no rational contradiction. It is also demonstrably evident, that if God's *permitting* sin does not make him the author of sin, neither is he made the author of sin by *decreeing* to permit it. If there be no harm in *doing* a thing, there can be no harm in *decreeing* to do it.

That God from all eternity decreed, that sin, by divine permission, should have a place among his works, I prove by the following arguments :—

1. My first argument is drawn from the appointment of Jesus as a Saviour. That God determined to send his Son into the world to save sinners, none will deny : and, as there are no *new* determinations in the divine mind, he must have so determined from all eternity. Now, if God from all eternity determined or *decreed* to send his Son into the world to save his people from their sins, he must have decreed from all eternity, that those sins, by divine permission, should have a place among his works—it must have been from all eternity *certain* that they would have such a place : for if it were possible that those sins might never be committed, then it was possible that God might decree to send his Son in vain !

2. My second argument is drawn from the appointment of a general judgment, (Acts, xvii. 31.) “ Be-
“ cause he hath appointed a day in the which he will

“judge the world in righteousness by that man whom he hath ordained.” Now if God on this day will condemn the wicked, he must *will* or determine to condemn them; for he can do nothing without previously *willing* or *determining* to do it: and as there can be no *new* purposes or determinations in the divine mind, God must have determined or decreed *from all eternity* to condemn the wicked. And, still farther; if God decreed from all eternity to condemn the wicked for their sins, it must have been certain from all eternity that those sins would be committed. If it were possible* that the persons whom God from all eternity decreed to condemn and punish might never sin; then it was possible that God might condemn and punish the *innocent*. It is therefore demonstrably evident, from the divine procedure at the general judgment, that God from all eternity decreed that sin, through divine permission, should have a place among his works. Should any allege, that neither the decree that Jesus Christ should come into the world to save sinners, nor the decree that at the judgment of the great day he should condemn and punish sinners—should any allege that neither of these decrees proves that the futuration of sin was *decreed*, but only that the futuration of sin was *certain*, I shall answer their objection in

3. My THIRD ARGUMENT, which is drawn from the foreknowledge of God.—The foreknowledge of God proves his decrees. It proves, that God foreordained

* The reader will still bear in mind, that I do not speak of an *absolute* or *natural* possibility or impossibility.—I mention this to prevent all misunderstanding or cavilling.

whatever comes to pass, sinful actions not excepted.— If God from all eternity *foresaw* all events, it was from all eternity certain that those events would occur. For example ; if God from all eternity *foreknew* that Dr. B. would write a book against the plenary inspiration of his word, the Divinity and Atonement of his Son, the Supreme Deity of his Spirit, &c. then it was certain from all eternity that Dr. B. would write that book. If it was possible that Dr. B. might never write that book, though God foreknew that he *would* write it, then it was possible for the Deity to be mistaken and disappointed ! Every person must see, that it is impossible for the Deity to know that a thing exists, if it does not *really* and *certainly* exist. Equally impossible is it to foreknow that a thing *will* exist, if its *future* existence is not *certain*. As *knowledge* presupposes the *certain present existence* of things *known*, so *foreknowledge* presupposes the *certain future existence* of things *foreknown*. If God, therefore, from all eternity foresaw whatever comes to pass, the future existence of every thing that comes to pass was from all eternity certain.

To say that God foresaw any thing as future which yet never comes to pass, is an evident contradiction. It is to say that God foresaw it, and yet did not foresee it : for that which never comes to pass could never be the object either of *sight*, or *foresight*—of *knowledge*, or *foreknowledge*. Arminians sometimes labour hard to prove, that foreknowledge could have no influence on future actions ; but they labour in vain : they labour to prove what we do not deny. We do not say, that foreknowledge *renders* future events certain ; but we con-

tend, that it *pre-supposes* their certainty. Foreknowledge does not *constitute*, but it *proves* the certainty of future events. This is what we assert.*

Now, if all things that come to pass were from all eternity certain, what *rendered* them certain? To bring things out of a state of mere possibility of existence into a state of certain futurity, is an effect; and every effect must have a cause. In this case, what was the cause? The cause must have either been the things themselves, or the decree of the Deity. It could not be the things themselves that rendered their own future existence certain; for nothing can produce an effect before it exists: it follows then, by necessary consequence, that it was *the will* or *decree* of the Deity.—Thus, the doctrine of divine decrees, notwithstanding the contempt with which it is loaded, appears to me capable of the *strictest demonstration*. The steps are extremely simple. God from all eternity foreknew all things that come to pass; therefore, all those things were from all eternity *certain*. Again; What *rendered* the future existence of those things certain? Was it the will of God?—or was it the things themselves?—It must have been either the one or the other of these

* Dr. Dwight (Theol. P. 199) says, "Foreknowledge *renders* the future existence of that which is foreknown certain; therefore the actions of the agent supposed are all *rendered certain* and will of course exist." And again (P. 200), "God's foreknowledge of voluntary actions does in no respect lessen or affect their freedom, although it *renders* their future existence absolutely certain." "Aliquando dormitat bonus Homerus."—The Doctor here has expressed himself quite inadvertently and inconsistently with what he has elsewhere maintained. He elsewhere maintains, that foreknowledge can have no influence whatever on the nature of actions.

causes. It could not be the things themselves : for no cause can produce an effect before it exists. It must therefore have been the *will of the Deity*—or, in other words—the *Divine decree*.—(See *Edwards' Remarks*.)

Doctor Adam Clarke, maintains that there is, strictly speaking, no *foreknowledge* nor *afterknowledge* with the Deity—that his knowledge is all present knowledge—that, past, present, and future, are with the Deity *one eternal now*. To this opinion Archbishop Tillotson, one of the ablest defenders of the Arminian system, was quite opposed. He poured upon it the utmost contempt. To me, the opinion appears quite rational.—I agree with the Doctor, rather than with the Archbishop. I AM is one of the names of the Deity ; and our Saviour says, not before Abraham was *I was*, but, Before Abraham was, I AM. It appears to me, that past, present, and future, are all equally present with the Deity. With him, past knowledge, and present knowledge, and future knowledge, are all the same. I therefore perfectly agree with Dr. Clarke, Mr. Drew and others, in this view of the knowledge of God.—It is in my mind both more scriptural and more philosophical than that of the learned Prelate. At the same time, [I perfectly agree with the Archbishop, in wondering that men should “call this explaining “things.” It gives no explanation at all of the Arminian difficulty. On the contrary, it exhibits the difficulty in a more striking point of light. It renders the contradiction of foreseeing contingencies more apparent. Does not God's knowledge of *past* events prove the certainty of those events?—does not his knowledge of *present* events prove the certainty of those events?—On

the same principle, does not his knowledge of *future* events prove the certainty of those events? If, with the Deity, foreknowledge, present knowledge, and after knowledge, are all the same, then they all equally *presuppose* and *prove* the certainty of their object.—As nothing can be otherwise than God sees it to be; so nothing can be otherwise than he *foresees* it. If, with the Deity, foreknowledge and present knowledge are the same, then what is true of *present* knowledge is also true of *foreknowledge*; but *present* knowledge *presupposes* and *proves* the certainty of the thing known; and, therefore *foreknowledge* must also *presuppose* and *prove* the certainty of the thing *foreknown*. No Arminian in the world can possibly refute this reasoning, nor evade the force of it, without trampling under his feet the very first principles of argumentation.

Divines of the first rate learning and talents are sensible of this: they decline the controversy, and resolve the whole into faith.—Socinians, finding that they must either give up the contingency of future events or the foreknowledge of God, adopted the desperate alternative of making a sacrifice of this divine attribute.—Dr. A. Clarke, following their steps, has chosen to give up the omniscience of Deity rather than his Arminian tenets. Doctor Millar and Doctor Graves, with a modesty more becoming Christian Divines, confess the weakness of their own faculties, and, finding demonstration against them, endeavour to make their escape by taking refuge in faith. Arminian writers of an inferior class, with less reason but more effrontery, pertinaciously adhere to their principles, not only in the

face of demonstration, but in contempt and defiance of those self-evident truths—those *axioms* on which demonstration is founded.*

* From my Defence of Creeds and Confessions, Mr. M'Afee quotes the following words: "Every person must see, that "it is impossible for the Deity to *know* that a thing exists, "if it does not *really* and *certainly* exist. Equally impossible "is it to *foreknow* that a thing *will* exist, if its future existence "is not certain." On this quotation he makes the following remark: "The first proposition in this quotation is evidently true; but the latter appears to me, not only to be erroneous, "but contrary to that timidity and modesty which should accompany all our disquisitions concerning the unsearchable God."—Now, if the knowledge and *foreknowledge* of the Deity are the same, is it not a self-evident truth—is it not an axiom—that what is true of the *knowledge* of God, must be also true of his *foreknowledge*? Yet the timid and modest Mr. M'Afee, in defiance of this axiom, *modestly* affirms of the divine *knowledge*, what he denies of the *foreknowledge* of Deity!—Such is that champion of Arminianism whom Mr. Drew, editor of the Imperial Magazine, dignifies with the epithet of an "able antagonist." If continuing to reason after one is defeated—if continuing to argue in the face, not only of demonstration, but of axioms—if this constitutes an able antagonist, Mr. M'Afee has certainly strong claims to that title.

"In reasoning, too, the parson owned his skill;

"For, even though vanquished, he could argue still."

But will the reader believe that this same "able antagonist," who, even in the face of self-evident truths, reasons against the certainty of future events, has, in the very same pamphlet, *fully admitted that certainty*? "The espousers of liberty are well aware "of an objection urged against their scheme by the advocates for "necessity and Calvinism. Why (it is triumphantly asked) is there "so much stress laid upon the freedom of the will? Are not the "good and evil actions the same, in point of certainty, as if they "had been all decreed? and will not the number of the saved and "lost be as definite at the last, according to the doctrine of *liberty*, "as according to that of necessity? Granting the certainty of the "actions and the definiteness of the numbers spoken of, we only "say that things are just as they *really* are.—Again—The number "is definite by that *certainty* which always accompanies contingent "actions." He afterwards admits, that the number of the saved would be actually as great, and finally certain, as if Deity had passed Calvinistic decrees concerning them. Thus, it appears,

4. With regard to whatever comes to pass, God must either be *willing* that it should come to pass, or *unwil-*

that this able antagonist gives up the whole controversy, and surrenders to the Calvinists at discretion. If the certainty of an event does not destroy liberty, how could that liberty be destroyed by the decree of God, which *rendered the event certain*? If *apprenticeship* does not forfeit the freedom of a corporation town, no man can forfeit that freedom by being *bound* an apprentice. If the *apprenticeship itself* cannot deprive him of his freedom, the *binding* him an apprentice—or *that act by which he was bound*—cannot deprive him of it: so, in like manner, if certainty cannot destroy liberty, the decree of God constituting that certainty cannot destroy it. By admitting certainty of event, Mr. M'Afee has given up the Arminian cause. All the necessity we plead for is a necessity consisting in certainty of event. A *natural necessity*, a *universal necessity*, a *necessity of compulsion, coercion, or constraint*, is unjustly and injuriously charged on the Calvinistic system by its ignorant or prejudiced opponents. Mr. M'Afee quotes President Edwards, strongly disclaiming, and decidedly condemning the doctrine of a *universal necessity*: and yet this "able antagonist," with his characteristic timidity and regard for truth, *modestly* charges Edwards, and Calvinists in general, with holding that same universal necessity! Absurdly confounding the laws of mind with those of matter, he even attempts by a *diagram* to demonstrate the absurdity of the Calvinistic system! Had I considered Mr. M'Afee's pamphlet worthy of an answer, my motto would have been, "Thou shalt not bear false witness against thy neighbour."

Mr. M'Afee admits that the number of the saved and the lost "is definite by that *certainty* which always accompanies *continued* events"—that is to say—the *certainty* which accompanies *uncertain* events! Who can doubt that such a writer is an "able antagonist?"

Again—Mr. M'Afee declares (P. 24) that, as a compensation for that death incurred by the fall, a decree is passed, which determines the resurrection of every man; and that God immutably purposed to raise all men from the dead. He also admits, that the number of the saved and the lost is as definite as if fixed by a Calvinistic decree. Take these doctrines in connexion, and the amount of them is, That God has passed a decree, and immutably purposed, to raise to the resurrection of damnation a definite number of the human family—and all this as a compensation for that death which they incurred by the fall! By such mild and sensible doctrine, our "able antagonist" proposes to mend Calvin-

ling. If he is *unwilling* that it should come to pass, and yet it *does* come to pass, then his will is crossed,

istic decrees! How appropriate the modest title of his pamphlet, "*A Rational and Scriptural Investigation!*"

Mr. M'Afee, in his preface, informs us—not that his design was to answer the arguments of his opponent; no, this might be troublesome; but he informs us—that his plan was "to advance a system as forcibly and argumentatively as possible, which, if true, necessarily proves that of the Rev. Gentleman he opposes to be false."—Now, one would suppose that this "able antagonist" would grant his opponent the same privilege. One would think, that, according to the law laid down by Mr. M'Afee, the Calvinist, by proving his own system *true*, at the same time proves Mr. Afee's to be *false*. But—*no such thing*. This "able antagonist" explains the laws of war quite differently. Page 30, he states them thus: "Before it can be proved, Sir, that we sinned in Adam as a federal head, from the words now in question, the absurdity of the above conclusions must be clearly shown, and the various arguments advanced throughout these epistles fairly and rationally answered." So then, Arminians are not bound to answer the arguments of *Calvinists*; but Calvinists are *indispensably obliged* to answer all the arguments of *Arminians*! The Arminian has only to prove his own system true, in order to prove Calvinism false; but the Calvinist must prove Arminianism false before he can prove his own system *true*!

Such is the logic of Mr. M'Afee; and the editor of the Imperial Magazine assures us, that Mr. M'Afee is "*an able antagonist*."

In this miscellaneous note, I should have taken some notice of the efforts of Mr. Drew, editor of the Imperial Magazine, to reconcile *contingency* with *foreknowledge*. Of metaphysics, when used on the *Arminian* side of the controversy, he appears very fond—and is himself no contemptible metaphysician—but when used by *Calvinists*, he does not seem to like them at all. He discovers a particular dislike to the metaphysical "fastnesses," from which President Edwards and some of his successors cannot easily be dislodged. Could Mr. Drew raise as many Arminian troops as would storm those fastnesses, I am convinced he would do an essential service to the Arminian cause. For his own part, he uses every effort in his power; but, in my humble opinion, without success. In attempting to reconcile the contingency of human actions with divine foreknowledge, he soars so high in the regions of metaphysics, that, to my feeble sight, he becomes quite invisible. I find it impossible, and, I am happy to say, *unnecessary* to follow

and he is unhappy. No man can rationally maintain that God is unwilling that sin should have a place in his works. If he maintains this, he must run into the gross absurdity of maintaining, *that sin has forced its way into the works of God in opposition to the divine will—in defiance of the Divine Being!* He must maintain, that the will of the Deity is crossed in millions of millions of instances, and that the ever-blessed God, instead of being the most *happy*, is, in reality, the most *miserable*, being in the universe. Now, if God be not *unwilling* that sin should have a place among his works, he must be *willing*; and if he is willing, then he decrees it; for with God, to will and to decree are the same thing.

Dr. Bruce, in common with all Socinians, Arminians, and Arians, ridicules the distinction between the secret and revealed will of God, or his will of decree and his will of command. He writes thus: (P. 174) “Nor do
“the most learned advocates for this doctrine shrink
“from these absurd and blasphemous consequences:

him in his flight—I see him when he rises, and recognize him when he descends. He represents the Deity—I write from recollection—as penetrating duration, and looking *back*, as it were, at contingent events, looking at them as if they were past.—He seems, however, strangely to forget, that his *seeing* those events proves their *certainty*—no matter whether he looks *backward* at them, or *forward* at them: If he sees them *at all*, their existence must be certain, and Arminian contingency must be overthrown! An Arminian writer in the Imperial Magazine—a writer of very respectable talents, Mr. Tucker, of Belfast, has abandoned the absurd doctrine of contingency. I am decidedly of the opinion, that Dr. Clarke, Mr. Drew, and all Arminians whatever, would discover their wisdom by imitating his example.

“ for thus they write : “ The Lord sometimes orders a
 “ thing to be done by a man ; and yet by his secret will
 “ does not wish that it should be done by him :” for
 “ God has a secret and revealed will. “ It does not
 “ follow because he commands all men to believe in
 “ Christ, that he wills them to do so. But though we
 “ cannot understand how God can be unwilling that
 “ his commands should be executed, yet we ought not
 “ to deny it. Though God calls the wicked to repen-
 “ tance, he does not wish them to be saved. Though
 “ he declares, that he wishes the wicked or reprobate to
 “ believe, he does not actually wish it. God does not
 “ always mean what he says that he means ; and yet is
 “ not guilty of hypocrisy.” So that, according to these
 “ Divines, God practises mental reservation, when he
 “ wills that “ all men should be saved, and come to
 “ the knowledge of the truth.” It is to be feared, that
 “ some mercenary or fanatical declaimers even labour
 “ to aggravate these horrible representations.”

Thus Dr. B., in his usual manner, endeavours to bring Calvinism into contempt, by charging upon it the most foolish things said by its advocates. I must therefore again remind my readers, that the foolish and absurd things said by Calvinists *are not Calvinism*.—The nonsensical, contradictory, and blasphemous expressions of Piscator—if ever he uttered them, which I very much doubt—Calvinists hold in sovereign contempt. Nor do I believe the most mercenary or fanatical declaimer living would approve, much less aggravate, such horrible representations. A little more of that charity which thinketh no evil would have a great tendency to allay the Doctor’s fears on such subjects.—

Dr. B., and other writers, may pour contempt on the distinction between God's will of decree and his will of command; but they will never be able to prove it groundless. They cannot deny, as I have already shewn that it is the will of God, that sin should have a place among his works. The existence of sin is not contrary to his decretive or providential will, otherwise there could be no sin at all; and yet all will grant, that it is contrary to his preceptive will—his will of command. The distinction, therefore, between the secret and revealed will of God—or rather between his will of decree and his will of command, is capable not only of *proof*, but of *demonstration*. The distinction is not only founded in reason, but is taught with the clearest evidence in the sacred volume. “Though we cannot understand”—says Trigland as cited by the Doctor—“Though we cannot understand, how God can be unwilling that his commands should be executed; yet we ought not to deny it.” Dr. B. denies it; but if he does, he must also deny the word of God. God commanded Abraham to sacrifice his son Isaac, and yet he was unwilling his command should be executed.—Will the Doctor deny this? God decreed that Isaac should not be sacrificed; and yet he commanded that he *should* be sacrificed. Will the Dr. deny this?—Let Dr. B. say—let all the opponents of Calvinism say—Is not this a decisive instance of the distinction between God's will of decree and will of command? his providential and preceptive will? Again—God commanded Pharaoh to let Israel go, and yet hardened his heart so that he should not let them go. Here, again,

the distinction between God's will of command and his will of decree is as clear as noon day.

Another striking instance of this important distinction is recorded in 2 Sam. xii. 11, 12, "Thus sayeth the Lord, behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly : but I will do this before all Israel, and before the sun." Will any person deny, that it was the *decretive* or *providential will* of God, that David's adultery and murder should be punished by the subsequent incest of his unnatural son Absalom ? And will any person deny, that Absalom's incest was contrary to God's *preceptive will* ? Surely not.

Once more : The selling of Joseph into Egypt was sinful. It was contrary to the *preceptive will* of God ; and yet it was quite agreeable to his *providential will*, or his will of *decree*. "It was not you that sent me hither," says Joseph, "but God. Ye thought evil against me ; but God meant it unto good."—In like manner, the crucifixion of the Redeemer, though contrary to the revealed will of God, and highly criminal, was nevertheless agreeable to his will of decree. It was by the "*determinate counsel and foreknowledge of God that he was taken, and by wicked hands crucified and slain.*" All the indignities and cruelties of the Jews were nothing more than God's "*hand and counsel determined before to be done.*" "Those things, which God before had showed by the mouth of his prophets that Christ should suffer, he so fulfilled."

The last instance I shall quote—for the instances are almost innumerable—is Rev. xvii. 17, “For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the word of God shall be fulfilled.” Will Dr. B. deny—will any opponent of Calvinism deny, that for the ten Kings to give their kingdom to the beast was contrary to the revealed will of God? or, will any deny that it was agreeable to his will of *decree*? They fulfilled his *will*.—*What will?* not his *preceptive will* surely. It must have been his will of *decree* or *purpose*. If my learned antagonists, or any other opponents of the Calvinistic system, think they can explain the above-cited passages, without admitting a distinction between God’s will of decree and his will of command; let them try it. Let them show, if they can, that the arguments drawn, first from *reason* and then from *Scripture*, are inconclusive: but let them not think to run down the distinction by the quotation of a few nonsensical sayings—sayings which all Calvinists, as well as Socinians, Arminians, and Arians condemn.

Our opponents allege, that this distinction which we make between God’s will of command and will of decree, represents the Deity as possessed of two *contradictory* wills. In answer to this objection, I would observe, that if the distinction is a matter of fact—as I have proved it to be—my *opponents* are as much bound to reconcile any apparent contradiction as *I* am. My object, however, being, not so much to silence an adversary, as to investigate truth, I would observe—That God’s will of command and will of decree are not to be regarded as two different and opposite wills; but as the

same will operating differently on different objects.—An apothecary permits poison to enter his shop—not *a s poison*—not for the purpose of *destroying his fellow-men*—but he permits its entrance, that, being compounded with other ingredients, it may eventually become *a powerful medicine*. If an apothecary, without any contradiction, may *prohibit* poison *as poison*, and yet *prescribe* it *as a medicine*; may not the Deity, without any contradiction, *prohibit* sin *as sin*, and yet *permit* it, and decree that through his *permission* it shall have a place in his works, for the greater manifestation of his own glory, and the greater happiness of the universe at large? “There is no inconsistency or
 “contrariety,” says President Edwards, “between the
 “preceptive and decretive will of God. It is very
 “consistent to suppose that God may hate the thing it-
 “self, and yet will that it should come to pass. Yea,
 “I do not fear to assert that the thing itself may be
 “contrary to God’s will, and yet that it may be agree-
 “able to his will that it should come to pass; because
 “his will in the one case has not the same object with his
 “will in the other case. To suppose God to have con-
 “trary wills towards the same object is a contradiction;
 “but it is not so to suppose him to have contrary wills
 “about different objects. The *thing itself*—and that
 “the thing should come to pass—are *different*, as is
 “evident; because it is possible the one may be *good*
 “and the other may be *evil*. The thing itself may be
 “evil, and yet it may be a good thing that it should
 “come to pass. It may be a good thing that an evil
 “thing should come to pass: and oftentimes it most cer-

“ tainly and undeniably is so, and proves so.” Agreeably to these remarks, we may observe, that the crucifixion of Christ was in itself an *evil thing*—one of the *worst* things that ever occurred ; and yet the *occurrence* of that event was the *greatest blessing* ever conferred on our apostate family. That “ every sin has in it “ something of the good work of God,” is one of those foolish sayings brought forward by our author to blacken Calvinism—a saying which all Calvinists abhor.—I would nevertheless say, without the fear of rational contradiction, *That not one sin was ever permitted to enter the works of God, but will ultimately be overruled to the promotion of universal good.* (Psal. lxxvi. 10) “ Surely the wrath of man shall praise thee ; “ the remainder of wrath shalt thou restrain.”—(Rom. viii. 28) “ And we know that all things work together for “ good to them that love God.” Had sin never entered, God’s love in sending his son—the love of Jesus in dying for sinners—or the love of the Holy Ghost in applying the work of redemption, could never have been displayed. The grace of God in pardoning the guilty, and his mercy in saving the miserable, could never have been manifested.—Meekness, patience, forgiveness of injuries, and other Christian virtues, could never have been exercised. Men would never have been exalted to so high a state of dignity and glory, nor angels to such a state of felicity. Though sin, therefore, *as sin*, be contrary to the will of God, it is not contrary to the will of his decree, to permit so much sin to enter his works, as under his infinitely wise providence shall ultimately terminate in the more illustrious display of all his per-

fections, and greater felicity of the universe at large.* Nor do we make God the author of sin by maintaining that he decreed to permit sin, and that by such permission sin should have a place among his works. The influence of the Deity with regard to *sin*, is very different from that which he employs in the production of holiness. The production of holiness requires the *positive influence* of the Deity, and therefore he is properly the *author* of holiness ; but the introduction of sin requires no such influence, and therefore the Deity is not the *author of sin*. To produce *light* requires a *positive influence* ; but no such influence is necessary to the production of *darkness*. The sun, by the pouring forth of his rays, has a positive influence in the production of light ; but all that is necessary to the *production of darkness* (if I may use the expression), is the withdrawing of those rays. When the sun withdraws his rays, darkness ensues ; but shall we therefore say, that the sun is the author of darkness ? Surely not. Equally absurd would it be to charge God with being the author of sin, because, on withholding that divine influence which would have prevented it, sin enters the works of God. Again : The sun thaws snow and ice by the in-

* " If any man," says Bishop Davenant, " shall go about to set men's will at liberty, and to tie up short the decreeing and determining will of God, as if this had not the determining stroke amongst all possible evil actions and events which shall infallibly be, and which shall infallibly not be, he may avoid the suspicion of Stoicism or Manicheism ; but he can hardly avoid the suspicion of Atheism. For the greater number of men's actions being wicked and evil, if these come into act without God's determinate counsel and decree, human affairs are more over-ruled by man's will than by God's."

fluence of his heat ; but the production of snow or ice requires no such positive influence. When the sun withdraws his rays, snow and ice ensue ; but would any one say, that the sun is the author of snow or ice ? Surely not. In like manner, when God is said to harden mens' hearts, no positive influence is intended.—All that is necessary to produce the effect is—to give men up to the hardness of their own hearts, by withholding that grace which would otherwise mollify them. (Psal. lxxxi. 12) “ So I gave them up unto their own “ hearts lusts, and they walked in their own counsels.”

The most formidable objection brought against Calvinistic decrees is, *that they are inconsistent with liberty or free agency*. In reply to this objection I would observe, that there is no greater difficulty in reconciling the *decrees* of God with the free agency of man, than there is in reconciling the *foreknowledge* of God with the same free agency. Whenever the Arminian or the Arian solves the *latter* difficulty, we will solve the *former*. Archbishop Tillotson, Dr. Millar, Dr. Graves, and all the ablest opponents of Calvinism, confess themselves unable to reconcile the foreknowledge of God with the freedom of human actions, and plead, as an apology, the weakness of their faculties.

Now, if our opponents, Arminians, Socinians, and Arians, are unable to reconcile the *foreknowledge* of God with the free agency of man—Why do they call upon us to reconcile the *decrees* of God with the same free agency ? If the doctrine of the divine decrees is clearly taught in the sacred volume, and can be demonstrated even by reason—and if the free agency of man is also taught both by experience and Scripture—may

we not safely conclude, that those doctrines are not inconsistent, though, from the limited nature of our faculties, we should be unable to reconcile them? This is surely as good a solution of the difficulty in *our* case, as the Arminians have given in *theirs*. Nay, I maintain, that the solution is infinitely better. For no solution can ever reconcile a contradiction. We can demonstrate, and we have demonstrated, that it implies a contradiction to maintain, that God can foresee future contingent actions or events. In vain, therefore, do Arminian and Arian divines plead the weakness of their faculties. The faculties of an *angel* could not reconcile a contradiction. If Arminian and Arian Doctors be permitted, in the face of reason and demonstration, to resolve into faith the doctrine of the *Divine foreknowledge of contingent events*, why may not the Doctors of the church of Rome be also permitted to resolve into faith the *absurd doctrine of transubstantiation*? No doctrine can possibly be true which contradicts either our *senses*, or our *reason*. I grant, indeed, that doctrines may be *above* our reason, and then we may resolve them into faith; but if they are really *self-contradictory*; and if the contradiction can be *demonstrated*; they *cannot* be the doctrines of Divine Revelation.—Our opponents, indeed, consider Calvinistic decrees as unreasonable—as inconsistent with the free agency of man; but have they ever been able to demonstrate a contradiction? *They have not*. The great question between Calvinists and their opponents is this—*Can God create free agents, and govern free agents, and have all his ends, designs, and purposes respecting the final destination of these agents accomplished, without infringing*

their liberty or free agency ? We say he can, and our opponents say he can not. I believe that my Maker created me a free and accountable agent—I believe that he had a particular design to accomplish by me—and I firmly believe, that he *can* and *will* accomplish that design, without doing me the slightest injustice, or infringing in the least my liberty or free agency. Let the opponents of Calvinism demonstrate, if they can, that this creed involves a contradiction. This is a task they have never yet been able to accomplish, and I am convinced they never will. I now say again, that if we can demonstrate by reason, and prove from Scripture, the doctrine of divine decrees, and also the doctrine of the free agency of man, we may safely conclude, that those doctrines are perfectly consistent, though, from the weakness of our faculties, we may feel unable to reconcile them. On this ground we might safely take our stand ; but if we could proceed a little farther in this difficult subject ; and if we could actually reconcile those doctrines ; an object of great magnitude would be obtained. To accomplish this object has long been a problem in divinity. If I am not much mistaken, Doctor Dwight of America has ultimately succeeded. I shall give the solution in his own words : (P. 199.)

“ I will suppose once more a voluntary agent, either self-existent or existing casually, possessing powers of understanding similar in their extent to those of angels or of men ; and, at the same time, free, in the highest sense annexed to that term. Let him be also supposed to be known and comprehended by God in the same perfect manner in which any angel or man is known by him ; so that God can foresee with an

“omniscient survey and absolute certainty all his future
 “actions. At the same time let it be supposed, that
 “God exercises over him no government or influence
 “whatever. This being will undoubtedly be acknow-
 “ledged to be free, even by those who make this ob-
 “jection ; because he was neither brought into existence
 “by the will of God, nor is controlled nor influenced
 “in any manner whatever by any will beside his own.
 “Let me farther suppose, what, as it must be granted,
 “cannot lessen nor affect his freedom, that all his ac-
 “tions, thus foreseen, are agreeable to the divine plea-
 “sure. Now, let me ask, whether the divine omnis-
 “cience could not contrive, and the divine power
 “create, a being exactly resembling this which I have
 “here supposed in every respect ; except that he was
 “not self-existent nor casually existent ; and so perfect
 “a copy, that he would differ from this supposed being
 “numerically only ; would possess the same attributes ;
 “be in the same circumstances ; and perform both in
 “substance and mode exactly the same actions. Were
 “this supposed being, for example, to be placed by
 “God in his kingdom, in certain circumstances, and
 “acting a certain part in the system, which was exact-
 “ly agreeable to the divine pleasure ; would not the
 “created being who was his perfect counterpart, if sub-
 “stituted in his place, perform precisely the same ac-
 “tions, with the same faculties, and the same freedom ?
 “The only difference between them would be, that he
 “who was casually existent, would perform these ac-
 “tions in consequence of possessing such and such at-
 “tributes, without having been created for this pur-
 “pose ; while the other would perform them in conse-

“quence of having been thus created with the very “same attributes.” Such is Dr. Dwight’s solution of the difficulty—a solution which, to me at least, appears completely satisfactory.

Our opponents cannot deny that the Scriptures teach the doctrine of election, but they either maintain, that it is founded on foreseen faith and good works, or they contend that it is not *particular* or *personal*. They maintain that the Scriptural election is only a national election, or an election to the enjoyment of the external privileges of the Christian church. Against a personal or particular election, they not only put into a state of requisition all the forces of logic and criticism ; but they display an evident and deep-rooted prejudice. Out of many instances I shall mention only one or two—Jacob, by the Calvinists, is regarded as one of the *elect*, and Esau as one of the *reprobate*. For this reason Anti-Calvinists discover a strong partiality in favour of Esau, and a deep-rooted prejudice against Jacob. Dr. B. writes thus : “ In the lives of the patriarchs he finds an inexhaustible source of instruction, “ religious, moral, and prudential, whether he reflects “ on the faith or resignation of Abraham, the piety “ and mildness of Isaac, the *art* and *duplicity* of Jacob, “ or the *liberal*, *affectionate* and *forgiving* character of “ Esau.”

Dr. Adam Clarke maintains, that Esau with his four hundred men had no hostile intention against Jacob ; but only meant to honour him ! When he runs to meet Jacob, the learned Doctor rapturously exclaims, “ How “ sincere and genuine is this conduct of Esau, and at “ the same time how magnanimous ! He had buried

“all his resentment, forgiven all his injuries, and receives his brother with the strongest demonstrations, not only of forgiveness, but of fraternal affection.”—Again, he asks, “If the blessings had referred to their eternal states, had not Esau as fair a prospect for endless glory as his deceitful and unfeeling brother? Justice and mercy both say—*Yes*.” That it is not justice nor mercy, but deep-rooted prejudice against Calvinism, that says—*Yes*—I appeal to the Doctor’s own words: they run thus: “It appears that Jacob was on the whole a man of more religion, and believed the divine promises more, than Esau.” Now, I ask, has a man of *less* religion as fair a prospect for endless glory as one of *more* religion?—*Justice, mercy, scripture, and common sense*, say—*No*. The truth is, that no man whose mind was not deeply imbued with prejudice, would ever think of *comparing* the characters of Jacob and Esau with respect to religion. Religion! *Where* was the religion of Esau? The Scriptures do not represent him as a man of religion at all, but as a *profane, irreligious* character. They set him up as a beacon on a mountain, that others, being shocked by the *grossness* of his profanity, may avoid the rock on which he made shipwreck. “Looking diligently,” says the Apostle, “lest there be any fornicator or *profane* person as Esau, who for one morsel of meat sold his birthright.” On the contrary, in the whole word of God, there is not a character more celebrated nor more honoured for his piety than Jacob. John, the beloved Disciple, leaned on the bosom of the Redeemer: Moses conversed with him as a man with his friend: but *Jacob wrestled with him*. He said, “*I will not let*

"*thee go except thou bless me.*" Like a prince, he had power with God and man, and prevailed. In a variety of respects he was honoured above all the men that ever lived. The Old Testament church was called by his name ; and New Testament believers are also styled "*the Israel of God.*" One calls himself by the name of *Jacob*, and another subscribes with his hand unto the Lord, and surnames himself by the name of *Israel*. Nay, the Deity himself appears to delight in such epithets as these : "*The God of Jacob*"—" *the mighty God of Jacob*"—" *the God of Israel.*"—In the 24th Psalm, he seems to assume the very name *Jacob*. "This is the generation of them that seek him, that seek thy face, O *Jacob* !" He even swears "by the excellency of *Jacob.*" In a word, the spirit of God does not compare, but contrasts, the characters of *Jacob* and *Esau*. He declares again and again, that he loved *Jacob* and hated *Esau*. He holds up *Jacob* as a pattern of *piety*, and *Esau* as an example of *profanity*. He loads *Jacob* with honours, and brands *Esau* with *disgrace*.

Between the manner in which God treats the characters of *Jacob* and *Esau*, and the manner in which Dr. B. and Dr. A. Clarke treat those characters, there is a very striking contrast. God treats *Jacob* with the greatest respect ; but these Doctors treat him with the greatest disrespect ! God exhibits in a striking point of light all the virtues and perfections of *Jacob* ; but these learned Divines throw those virtues and perfections into the shade ! Dr. B. does not mention one of them.—His jaundiced eye sees nothing in that patriarch but "art and duplicity !" God brands with infamy the

character of Esau ; whilst those learned Doctors are careful to *emblazon* it—to exhibit it in the most *amiable* and *interesting* point of light ! To his servant Jacob God does not say one reproachful word ; whilst those Rev. Divines load him with the most *opprobrious epithets* ! On the contrary, God never applies one epithet of respect to the character of Esau ; whilst Dr. B. and Dr. A. Clarke endeavour to embalm it by such *honourable* appellations as *liberal*, *affectionate*, *forgiving* and *magnanimous* ! In the name of every thing sacred, I ask, why do these Divines fly in the face of their Maker ? Why do they pour contempt on that character which God delights to honour, and load with honours that character which God has branded with infamy ? The most charitable account that can possibly be given of conduct so extraordinary, I had almost said *impious* is—a *deep-rooted prejudice against the Calvinistic doctrine of election and reprobation*.—On the same principle we can account for Dr. Clarke's extraordinary exertions to prove, that Judas will be saved. The Deity assures us, that it would have been good for Judas had he never been born—that he was the son of perdition—and went to his own place. Almost the whole of the one hundred and ninth Psalm is employed in denouncing vengeance on the head of the traitor. We are there particularly assured (if we translate into the future tense instead of the imperative mood), that when judged he shall be condemned ; and that his very prayer should become sin.—But Dr. Clarke endeavours to prove that Judas was a true penitent, and shall finally be acquitted and saved ! We do not deny, that the Scriptures teach a national election, or an election to

the enjoyment of church privileges ; but we maintain that the Scriptures also teach a *personal* election, or an election of *particular persons*, not only to *external privileges*, but to *eternal life*. Their number is as definite as if their names were written in a book. Of Clement and others it is said, (Phil. iv. 3,) that their names are written in the book of life. In various other Scriptures the heirs of glory are so represented. The Apostle John addresses his second epistle to the *elect* lady and her children, and mentions also her *elect* sister. “When the children of Jacob are styled God’s “chosen ones,” Dr. B. assures us, that it is not meant “that every one of the Israelites was chosen, but that “they were members of the chosen nation.” Supposing that this sentence did not contradict the axiom, that “*The whole is equal to its parts.*” Supposing the assertion *true*—still it would not follow, that the election of which *we* are treating is not particular or personal—for *Clement* is an individual—the *elect lady* is an individual—and *her elect sister* is an individual. Particular persons are elected, and particular persons have their names written in heaven. (Luke, x. 20.)—Romans, eighth, from the twenty-eighth to the thirtieth verse inclusive, is an irrefragable proof of particular election. “And we know that all things work together “for good to them that love God, to them who are the “called according to his purpose. For whom he did “foreknow, he also did predestinate to be conformed “to the image of his Son, that he might be the firstborn “among many brethren. Moreover whom he did predestinate, them he also called : and whom he called,

“them he also justified: and whom he justified, them he also glorified.”

Dr. B. alleges, that in this beautiful passage the Apostle “Speaks of the Christian church at large.”—Let us try the application. Are all the members of the church at large conformed to the image of God’s Son? Are all the members of the church at large justified? Will they all be glorified? Surely not. The Doctor understands the clause, “*whom he called;*” as equivalent to—whom he “invited into the Christian church.” Now, I ask, Did all things work together for good to such? By no means. Many were called and invited into the Christian church, who made light of the invitation, who said, “We will not have this man to reign over us; this is the heir, come let us kill him.”—Did all things work together for *their* good? Quite the reverse. “The King of Heaven sent forth his armies and destroyed these murderers, and burned up their city.” Again, I would ask, Do all things work together for good to those who are not only invited into the Christian church, but who accept of the invitation, and become church members? are all such *justified*? will all such be *glorified*? Surely not.—It is therefore abundantly evident, that the Apostle is *not* speaking of the “*Christian church at large,*” as the Doctor affirms, but only of a *particular select number*, or, in other words, *the elect*.

Dr. B. declares, that “if we cannot explain this passage conformably to our Saviour’s doctrine, we should rather abandon it as unintelligible, than prefer the lower authority to the higher.” Plain language

indeed ! To apply the epithets *higher and lower authority* to the Holy Scriptures, which were all given by inspiration of God ; and to express a readiness to abandon any portion of those sacred oracles, savours more of *Deism* than of *Christianity*. To do the Doctor justice, however, he *must* abandon the passage in question. He must either abandon *it* or abandon his own favourite hypothesis. He must either abandon *it*, or admit the doctrine of predestination against which he preaches so long a sermon. The Calvinist is determined neither to abandon this, nor any other passage of the sacred volume. To the *Arian* it may appear unintelligible, and *must* appear so, whilst he denies predestination ; not so to the *Calvinist*. To him it appears a glorious chain of special privileges extending from eternity to eternity. His view of it is this, That those of the fallen human family, who were the objects of God's foreknowledge, or of his eternal distinguishing love,* he *predestinated* or *foreordained* to be conformed to Jesus Christ his Son, not only in suffering, but in holiness and happiness. Those same persons whom he thus predestinated, he in due time *calls*, not only *externally* by his word, but *internally* and *effi-*

* It is generally acknowledged by Divines—those who oppose as well as those who advocate the doctrine of predestination—that foreknowledge in the text implies love or favour. Knowledge is frequently put for love in Scripture. “ *You only have I known of all the families of the earth.*” Other families of the earth, as well as the Jews, were the objects of God's simple knowledge ; but the Jews alone were the objects of his distinguishing love, (Deut. vii. 6, 7, 8,) “ The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the

caciously, by his *Spirit*. He calls them from darkness to light—from death to life—from Satan to God. “He persuades and enables them to embrace “Jesus Christ freely offered to them in the Gospel.”—The persons thus effectually called he also *justifies*. “He freely pardons all their sins, and accepteth of “them as righteous in his sight, only for the righteousness of Christ imputed to them, and received by “faith alone.” Those same persons whom he thus justifies, he finally *glorifies*. He makes them “perfectly blessed in the full enjoyment of God to all “eternity.”—After ten thousand attempts to torture the passage, this appears to be its plain and unsophisticated meaning. Nor is the doctrine of particular election, thus plainly taught by the *Apostle*, at all inconsistent with the doctrine taught by our *Saviour*. Dr. B. may *boldly insinuate* that they are inconsistent; but the insinuation is as *groundless* as it is *impious*. It appears to me that the doctrine of election and reprobation is taught by our Saviour in language nearly, if not *altogether*, as explicit as that of the Apostle. “I have other “sheep,” says he, “that are not of this fold, them “also must I bring, &c.”—“All that the Father hath “given to me shall come unto me.—Thou hast given

“earth. The Lord did not set his love upon you, nor choose you, “because ye were more in number than any people; for ye were “the fewest of all people. But because the Lord loved you.”—It is to this distinguishing, unmerited love and gracious election that God refers, when he says “*You only have I known of all the families of the earth.*” On the same principle, it is to the distinguishing and electing love of God that the apostle refers, when he says, “Whom he did foreknow he also did predestinate.”

“ him power over all flesh, that he may give eternal
 “ life to as many as thou hast given him.—I thank thee,
 “ O Father, Lord of heaven and earth, that thou hast
 “ hid these things from the wise and prudent, and hast
 “ revealed them unto babes ; even so Father, for so it
 “ seemed good in thy sight.—Rejoice, because your
 “ names are written in heaven.—But ye believe not be-
 “ cause ye are not of my sheep.”

As Dr. Bruce's commentary on the eighth of the Romans leads into this gross absurdity—that *the whole visible church will be saved* : to avoid this consequence, Dr. A. Clarke adopts an ingenious expedient. As Rehoboam substituted shields of *brass*, instead of the *golden shields* which Shishack, King of Egypt carried away, so Dr. C. takes away the *golden link of eternal glory*, and substitutes the *brazen one of temporal privileges* ! The clause, “ Them he also glorified,” he explains thus ; “ He has honoured and dignified the
 “ Gentiles with the highest privileges. He has ren-
 “ dered them illustrious by innumerable gifts, graces,
 “ and privileges, in the same manner as he had done
 “ to the Israelites of old.” Thus, to get rid of Calvinistic decrees, this learned commentator “ *shrivles into*
 “ *meagreness*” the most beautiful passage in the whole book of God. That the word *glorified* refers not to *temporal privileges*, as the Doctor imagines, but to eternal felicity, is evident from the antecedent context, (verses 17, 18) “ And if children, then heirs ; heirs
 “ of God, and joint-heirs with Christ ; if so be that we
 “ suffer with him, that we may be also glorified toge-
 “ ther. For I reckon that the sufferings of this present

“time are not worthy to be compared with the glory which shall be revealed in us.”—The various unsuccessful, and contradictory, attempts made by the enemies of Calvinism to explain the passage in question, are a strong presumptive argument, that the Calvinistic interpretation is the true one.

Were the word election in Scripture applicable only to nations, but not to individuals, what would our opponents gain? It will be said, no doubt, that this election to external privileges was very different from a particular election to eternal life. To show, however, that the difference is not so great as is generally imagined, I would ask were not thousands saved in consequence of this national election, that would *not* have been saved had they *not* been elected? This question, I presume, will be universally answered in the affirmative. No person will venture to maintain, that as small a number of *Jews* obtained eternal life, as of the *surrounding heathen nations* of equal extent.—Even Dr. A. Clarke, who affirms, that Esau had as fair a prospect for immortal glory as Jacob, will not be bold enough to assert, that the *Edomites* had as fair a prospect for glory as the *Israelites*. He will not venture to assert, that as many of the *one* nation were saved, as of the *other*. “Happy art thou, O Israel, who is like “unto thee, O people, saved by the Lord?” Salvation was of the *Jews*. Now, if thousands of *Jews* were saved, that would *not* have been saved had their nation *not been elected*, all those thousands, whatever be their number, owe their salvation, their *eternal* salvation, to election—to a *gratuitous* election—an election, not of *works*, but of *grace*. The same may

be said of those nations elected to the enjoyment of Christian privileges. Are not thousands saved in Britain and Ireland, that would *not* have been saved had they been left in a state of Heathenism?—To what do all those owe their salvation? TO THEIR ELECTION—to the *free sovereign and electing love of God*, who purposed from all eternity to separate them from the rest of the world, and elected them to the enjoyment of those external privileges, by the means of which they are finally saved. Where now is all the noisy declamation against the doctrine of particular election? Does it not recoil on the opponents of the doctrine? Where is now the loud cry of favouritism and partiality? Was there no favouritism or partiality in electing a whole nation, whilst all the rest of the world was rejected? whilst all other nations were permitted to walk in their own ways? Has the Deity shown no favouritism or partiality in electing the various nations of Christendom to the enjoyment of the privileges of the Christian Church, whilst all the other nations of the earth, enveloped in darkness worse than Egyptian, are left “without God and hope in the world?” Did the Almighty discover no favouritism or partiality by so loving the world as to send his only begotten Son, that whosoever believeth on him should not perish but have everlasting life; whilst a more noble order of beings, who kept not their first state, “were cast down to hell, and “reserved in chains of darkness till the judgment of the “great day?” Let our opponents shew, that the Deity has discovered no favouritism or partiality in these things, and we will show, that he has discovered none *in particular election*.

The charge of partiality so long and loudly vociferated, goes upon the false principle, that sinners of our family have claims on divine grace and bounty. But, even Dr. B. himself being witness, we have *no such claims*. “Few,” says the Doctor, “very few indeed, “are the legal claims which we have upon the divine “*justice*, and we have *none* upon his *bounty*; and yet “infinite are the gifts he has to bestow.” Why then, I ask, should any venture to charge the Deity with favouritism and partiality, because he dispenses his own unmerited bounty as he pleases? To every such objector the Almighty may justly reply, “Is it not lawful for “me to do what I will with mine own? Is thy eye “evil because I am good?”

The Arminian objection of partiality leads into *Deism*. A principal objection against revelation, is drawn from its partiality. Deists argue that the Scriptures cannot be the word of God, because they are not communicated to all; and this, they allege, would make God partial.—The very same objection would lead to *Atheism*: For, in the works of creation and providence, God does not confer the same favours upon all. His sovereignty shines in all his works, and in all his dispensations.

Another objection—an objection on which our opponents seem principally to rely, and which Dr. B. chiefly urges—is, that particular election supersedes the necessity of prayer and other means of grace. Why need we pray? why need we strive? say our opponents. If we are elected, we shall be saved; but if not, we shall be condemned. Had not the absurdity of this ob-

jection been already pointed out, we might retort it thus : If nations are elected to the enjoyment of Gospel privileges, why need we pray that the Gospel may be sent to the heathen ? Why need we form missionary societies, for the purpose of sending through the world the glad tidings of great joy ? The nations that God has elected to enjoy such privileges shall enjoy them ; therefore our prayers and missionary exertions are altogether useless !

CHAPTER VIII.

The Perseverance of the Saints.

IN the general attack made by Dr. B. on almost all the fundamental truths of Christianity, we could not expect the doctrine of the Saints' Perseverance to escape. He has assailed it, not only incidentally, in his Sermons, but endeavoured to hold it up to detestation and contempt in his Appendix. With the abominable Antinomian quotations which he has given, we have no manner of concern. Dr. B. himself does not hold those quotations in greater abhorrence than *we* do. However foolishly, impiously, or blasphemously, Antinomians may talk or write on the subject; no doctrine contained in the sacred volume is capable of a more triumphant defence. Out of an immense mass of evidence, I shall lay before my readers a few of those reasons which induce me to believe the doctrine.

1. To me it appears, that a multitude of texts of Scripture must be *false*, if the doctrine of perseverance is not *true*. I shall mention a few.—Our Saviour asserts, “He that believeth shall be *saved*,” but Dr. Bruce asserts, and all Anti-Calvinists assert, that believers may fall

from a state of grace and be *condemned*!—Our Saviour asserts, that whosoever believeth on him shall *not perish*, and that his sheep shall *never perish, nor be plucked out of his hand*.* but Dr. B. and all Anti-Calvinists assert, that believers *may* perish, and that Christ's sheep *may* be plucked out of his hand! Our Saviour assures us with a double verily, that the believer "*shall not come into condemnation, but is passed from death unto life*;" but Dr. Bruce, and all Anti-Calvinists, assure us, that he *may* come into condemnation, and *never see life*! Our Saviour will say to the wicked at the great day, "Depart from me, I never knew you." Had any of those addressed fallen away from a state of grace, the Redeemer's declaration *would not be true*!—*it would not be true that he had never known them*!

From these counter-declarations I ask two questions :
 1, Whether should we believe our blessed Redeemer, or Dr. B. and other opponents of the Saints' perseverance?
 —2, Does the Doctor's volume of Sermons deserve that high character which he himself has given it? is it "*consistent with the Gospel*?"

Agreeable to the above-cited declarations of the Redeemer are those of the Apostles. The Apostle John declares, "That he that doth evil hath not *seen* God," and that "Whosoever sinneth hath not *seen* him, neither *known* him."—Now, if the doctrine of perseverance is not *true*, these texts are false. If any fall away from a state of grace, commit sin, and do evil, it

* If they do not assert in so many words, that Christ's sheep may be plucked out of his hands, they assert what is fully equivalent.

is not true, that they have not *seen* God, neither *known* him. Dr. B., and other opponents of the Saints' perseverance, maintain, that a man *may have seen God and also known him*, and after all he may *fall away*, "*commit sin*," "*do evil*," and finally perish. Between this doctrine and that of the Apostle, is there not a flat contradiction? Surely there is.

2. The doctrine of the Saints' perseverance rests on the solid basis of the divine perfections. The foreknowledge of God proves the doctrine. "God hath not cast off his people whom he foreknew." "Whom he did foreknow he also did predestinate, and whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified." Unless this golden chain can be broken, the Saints' perseverance cannot be denied. The Apostle's chain is what logicians denominate a sorites. The conclusion is not expressed, it is this: *therefore whom he did foreknow them he also glorified*. If this conclusion be *denied*, then the Apostle's chain is not a sorites, but a sophism! If it be *admitted*, the doctrine of the Saints' perseverance is *fully established*. Some Divines, with a boldness bordering on impiety, attempt to break the Apostle's chain. Were they to succeed, they would prove—What?—that the Apostle is an inconclusive and sophistical reasoner!

The omnipotent power of God secures the final perseverance of the Saints. They are "kept by the power of God through faith unto salvation."—*The love of God and the Redeemer* secure the Saints' perseverance. Whom the Redeemer loves "he loves unto the end."

God loved believers with an everlasting love—draws them with loving kindness—declares that his loving kindness shall not depart from them—and, accordingly, the Apostle exclaims, (Rom. viii. 35) “ Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us.—For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

3. I believe the doctrine of the perseverance of the Saints, because they are “ *members of his body, of his flesh, and of his bones.*” Could any of those members be torn off, the mystical body of the Redeemer would be a maimed and mutilated body! It would not be perfect and glorious, but unsightly and deformed!

4. I believe that none of the Saints shall ever fail of obtaining the heavenly inheritance, because their charter to that inheritance is the very same with that of the Redeemer himself. They are “ heirs of God and joint heirs with Christ.” If the Redeemer’s charter be good, so is *theirs*. If his charter cannot be broken, neither can *theirs*. Their lives are hid with *Christ in God*. Because *he* lives, *they* shall live also.

5. I believe that the Saints cannot totally and finally fall away from a state of grace, or fail of obtaining the

heavenly inheritance ; because they have *the first fruits and earnest* of that inheritance. If an earnest gives security among *men*, much more so with *God*. Men *may* refuse to make good that bargain which they have confirmed by giving earnest ; but God will not tantalize his creatures by first giving them the Holy Spirit as the earnest of their inheritance, and afterwards excluding them from the full possession.

6. I believe that the Saints cannot finally fall away from a state of grace ; because “ *they are sealed by the holy spirit of promise—sealed to the day of redemption.*” They cannot fall away and be lost, except *the broad seal of heaven can be broken !*

7. I believe in the perseverance of the Saints, because I believe that “ *he who begins the good work of grace, will carry it on to perfection.*” I believe that the Deity is not like the foolish man, who began to build and was not able to finish. When God threatened to destroy the Israelites for their rebellion, Moses intercedes thus : (Deut. ix. 26, 27, 28, 29) “ O Lord God, destroy not thy people and thine inheritance which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. Remember thy servants, Abraham, Isaac and Jacob ; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin : Lest the land whence thou broughtest us out say, Because the Lord was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness. Yet they are thy people and thine inhe-

“ritance, which thou broughtest out by thy mighty
 “power and by thy stretched out arm.”—On similar
 principles, Joshua intercedes : (Josh. vii. 7, 8, 9) “Alas,
 “O Lord God, wherefore hast thou at all brought
 “this people over Jordan, to deliver us into the hand
 “of the Amorites, to destroy us? would to God we
 “had been content, and dwelt on the other side Jor-
 “dan ! O Lord, what shall I say, when Israel turneth
 “their backs before their enemies ! For the Canaanites
 “and all the inhabitants of the land shall hear of it,
 “and shall environ us round, and cut off our name
 “from the earth : and what wilt thou do unto thy great
 “name ?”—If it would have reflected dishonour on the
 great name of God, to redeem the Israelites out of
 Egypt, and then to destroy them in the Wilderness ;
 still more inconsistent with the divine perfections would
 it be, to suffer those to fall and finally perish, whom
 God has redeemed from sin and Satan.

8. Finally ;* if the Saints might totally and finally
 fall from grace, their state now under the *covenant of*
grace would be worse than it was under the *covenant*
of works. Under the covenant of works the happiness
 of man was suspended on the free will of an *innocent*
 being ; but, according to the doctrine of those who
 deny the Saints’ perseverance, it is suspended on the
 free will of a *weak, corrupt, and depraved* being !—
 Men may fall away from an *external profession of re-*
ligion, but not from *true faith*. “From him that
 “hath not,” says our Saviour, “shall be taken away

* I might have argued the doctrine from the death of Christ—
 his surety ship—his intercession—and a variety of other topics.

“ that which he hath ;” or, as it is explained, “ that
 “ which he *seemeth* to have.” “ They went out from
 “ us,” says the Apostle John, “ but they were not of
 “ us ; for if they had been of us, they would have no
 “ do doubt continued with us : but they went out,
 “ that they might be made manifest that they were not
 “ all of us.”

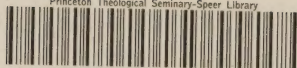
ERRATA.

- Page 15, line 19, for metaphysical read metaphysical.
 P. 21, foot note, line 3, for poinard read poniard.
 P. 41, line 6 from bottom, after off insert from.
 P. 50, line 16, for Scriptures read Scripture.
 P. 145, line 4 from bottom, for above read alone.
 P. 155, line 14 from bottom, for cxxxi. read cxxxix.
 P. 158, line 5, cancel *either on the offender, or.*
 P. 211, line 4 from bottom, cancel *be.*
 P. 329, line 11 from bot. for self-contrdictory read self contradictory.
 P. 334, line 9 from bot. for treats read treat.
 P. 334, line 1 from bot. for brand swith read brands with.



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